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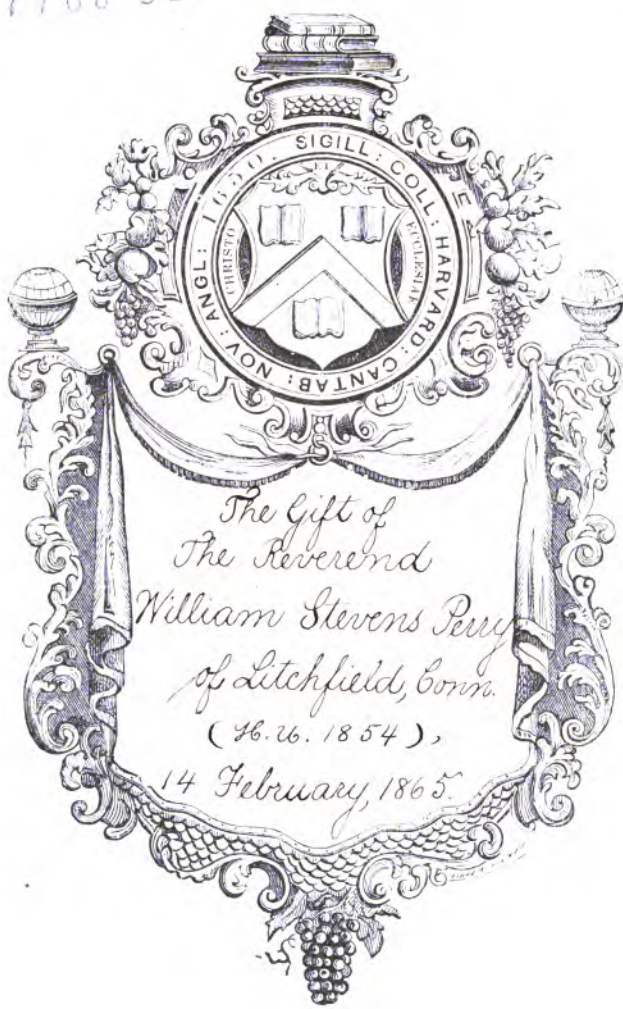
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Gathereale, M.A.

Mr. H. Carter,

Graceland

30

Have nothing else.

A

## LETTER

TO CHARLES LUSHINGTON, ESQ. M.P.

IN

REPLY, &c.



A  
L E T T E R  
TO  
CHARLES LUSHINGTON, ESQUIRE, M. P.  
IN  
R E P L Y  
TO  
A REMONSTRANCE ADDRESSED BY HIM  
TO THE  
LORD BISHOP OF LONDON,  
ON ACCOUNT OF HIS LORDSHIP'S HAVING RECOMMENDED IN HIS LATE  
CHARGE TO THE CLERGY OF HIS DIOCESE THE  
LETTERS TO A DISSENTING MINISTER,

SIGNED  
L. S. E.

ANNEXED ARE ANSWERS  
TO THE ECLECTIC REVIEW, THE EVANGELICAL AND  
CONGREGATIONAL MAGAZINES, THE ECCLESIASTICAL JOURNAL, AND TO A  
CERTAIN PAMPHLET, ENTITLED "A REPLY TO THE LETTERS  
OF L. S. E. BY A CONGREGATIONALIST."

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BY  
THE REV. M. A. GATHERCOLE.

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LONDON:  
WHITTAKER AND CO., AVE MARIA LANE; SOLD BY HATCHARDS, PICCADILLY;  
SEELEYS, FLEET-STREET; GROOMBRIDGE, PANYER ALLEY,  
PATERNOSTER ROW; AND BY H. BELLERBY, YORK.

1835.

*Price Two Shillings.*



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1863, Feb. 27.

Gift of

Rev. Wm. Stevens Esq.,

of Littleton, Conn.

(Feb. 6, 1854.)

A

# LETTER

TO CHARLES LUSHINGTON, ESQ. M.P.

IN REPLY, &c.

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SIR,

Just after the publication of the second edition of your pamphlet, entitled "A Remonstrance to the Lord Bishop of London for recommending my 'Letters to a Dissenting Minister,' signed L. S. E." a friend put into my hands a copy of the first edition, which I shortly after read, and at once concluded from the whole drift and tenor of the thing, that it was the production of a spiteful dissenter, fighting under the mask of "A Member of the Church of England ;"\* and this was the opinion of all without exception, who read it and communicated with me on the subject. But on afterwards procuring a copy of the second edition, I discovered your name, and was given to understand that you were indeed *professedly* a member of the church. This puzzled me some little ; I could scarcely imagine it possible that any individual in reality a thorough-paced dissenter could be so lost to con-

\* It is a very common practice with dissenters and liberals, when putting forth a little of their "keen hatred and round abuse" against the Church, to make use of signatures that are only proper to real and *bona fide* members of the Church of England. Thus I have seen letters and pamphlets evidently the production of dissenters, signed "A member of the Church of England"—"A member of the Episcopal Church"—"A lover of the Church"—"An Episcopalian"—"A well-wisher to the Church"—"A true friend of the Church" and so on ; certainly with no other view than to deceive those who are ignorant of their subtle and crafty devices.

B

sistency, (I had almost said to common decency) as yet to make pretensions to membership with the church. And this, too, at the very time that he was actually in league with her bitter and intolerant persecutors, and doing her all the mischief in his power. But alas! there is too much truth in the former part of your own quotation from Dr. Nowell, that "many, by *hypocrisy* and *counterfeiting* of godliness, do join themselves to the fellowship of the visible church."\* Such unworthy conduct however I will venture to hope "is confined to a few only who have some base interest to consult, or some private malignity to gratify."†

What could induce you, a professed member of the church to become an ally of dissent, and to strut forward as a sort of champion of the armies of the Philistines would seem at first sight rather difficult to conjecture. On revolving the matter in my mind, however, it soon occurred to me, that you had some other reason for writing your pamphlet than that which directly appeared on the face of it. In a letter to a friend I expressed it as my firm opinion, that you were endeavouring to ingratiate yourself with the dissenters, for the purpose of securing their assistance in obtaining a seat in Parliament. And lo! three or four days afterwards, the Patriot Newspaper, the dissenting organ, brought me the intimation of your having gone down to Ashburton to canvass the electors of that borough. And it is perhaps not too much to say, that you were sent thither by the Dissenters' Parliamentary Committee; whose worldly-mindedness and political manœuvring are in direct opposition to our Saviour's declaration—"My kingdom is not of this world." It is to be feared, that to this your desire to curry favour with the dissenters, is also to be attributed your determination to select the Bishop of London, as a *convenient* sacrifice to the bigotry and intolerance of the dissenters, or more properly, as a costly oblation at the shrine of your own egregious vanity and ambition. For you were not ignorant that to bring the bishops into disrepute is one of the grand objects of all the maliciously "*keen hatred and round abuse*," of your dissent-

\* Remonstrance, p. 13, second edition, which I use throughout.

† Rem. p. 7.

ing faction. Had your object been no other than *simply* to vindicate the dissenters,—to write against me, or if you like, to remonstrate against any of the recommendations of my book, you certainly might have chosen some other and far more proper method of doing so. The recommendation of the Bishop of London was *qualified*, and sufficiently so, one would have thought, to have satisfied any “liberal” in the kingdom. Whereas the recommendations of the British Magazine, the Christian Remembrancer, the Newcastle Journal, The Boston Herald, and several other able and standard periodicals were given without any qualification whatever; and withal quite as flattering as could be wished. And had you remonstrated with one, or all of them, there would have been some sense in the business, and you might have been credited for honesty and purity of intention. And if you were determined at all hazards to gratify your remonstrating propensities, why did you not remonstrate with your good “brother Beverley;” and other dissenting ministers of a similar stamp, whose majority is at least nine-tenths of all the ministers of the sect? Why did you not remonstrate with your “brother Binney” for saying, “that the Established Church is a great national evil, that it is an obstacle to the progress of truth and godliness in the land,—that it destroys more souls than it saves?” For recollect, if you be as you say, “a member of the Church” you are part and parcel of “*a great national evil*,”—part and parcel of an “*obstacle to the progress of truth and godliness*,”—part and parcel of that which “*destroys more souls than it saves*.” By “truth and godliness,” Mr. Binney of course means dissent; so that you—one and the same person, are at one and the same time, part and parcel of an *obstacle* to dissent, and yet the *champion* of it—writing in its defence, and labouring to roll away the great obstacle to its progress—the very obstacle of which you are yourself, if we are to believe you, *part and parcel*. So that we actually have Charles Lushington, Esq. M.P. for Ashburton, lustily endeavouring to roll away himself! Really, when viewing the conduct of men like you, in connexion with the safety of the Church, who can avoid thinking of the treachery of Sinon, and the fate of Troy?

In commencing a reply to your "Remonstrance," the only difficulty that presents itself is, that of dealing with a production so utterly destitute of any thing like logical disquisition: for as the able conductor of the British Magazine has truly remarked, you "indulge in all sorts of abuse of the Church, and in every weapon of warfare, *except argument*." On first reading your pamphlet above two months since, I considered it so perfectly innocuous that I had no intention of making a single observation upon it. I quite agreed, and do now agree, with the Magazine just mentioned, that "It is too foolish for refutation; and (that) its evident malice against every body and every thing, at least, in the Church, which is not latitudinarian in principle, sufficiently shows its character."\* But as it has been lately put forward by your "dissenting brethren," as something so very excellent, and as I have nothing else to do just now, I thought I might perhaps as well occupy myself with stringing together a few observations upon some of its more prominent statements, thinking at the same time that such observations might serve as a sort of chaplet wherewith to grace the brow of the newly made M.P., and to illustrate "the character which you desire to maintain in society."† I need scarcely premise, that in the remarks which I may think proper to make, I shall stand little upon ceremony; considering the ungentlemanly and dishonourable manner in which you have treated me and my work, you cannot expect to be treated with a greater degree of courtesy than that to which your conduct justly entitles you. Were I writing to a gentleman, nothing would give me more pleasure than to treat him in every respect accordingly; in the present instance however, the case is widely different, and I feel myself perfectly free to act towards you "*liberally*." It must also be understood that I do not consider myself as writing to you in your capacity of Member of Parliament; but simply as Charles Lushington, Esq. the author of "A Remonstrance to the Lord Bishop of London."‡

\* British Mag. Dec. 1834, p. 671.

† Rem. p. 1.

‡ It seems proper to give here the terms in which his Lordship's recommendation was couched. Speaking of the calumnies and misrepresentations of the dissenters, his Lordship says, "Other instances are given in a publication, which

I now proceed to the subject in hand; and select as the first passage worthy of remark, one commencing near the bottom of the eighth page of your pamphlet, where you thus write, "It appears to me, at the outset that one cardinal error pervades the whole of L. S. E.'s reasoning, as your Lordship has termed it, viz.—that the Catholic Church is not the Roman Church, in the restricted acceptation of the expression, nor the universal Church of Christ, which is its proper designation; but is comprised in the Church of England; that the Anglican Church is the only Apostolical Church in the world; and that every other form of religion is foul, heterodox, and unsafe." One really knows not whether most to blame or pity the man who could sit down and deliberately pen a sentence like this—a sentence containing no less than four palpable falsehoods; for where have I said that "the Catholic Church is not the Universal Church of Christ?" Where have I said that the Catholic Church "is comprised in the Church of England?" Where have I said that "the Anglican Church is the only Apostolical Church in the world?" Where have I said "that every other form of religion in Christendom is foul, heterodox, and unsafe?" I defy you, Sir, to tell me where I have made any one of the statements you have here so shamefully imputed to me. And I am grieved and ashamed to say that they have all the appearance of being known and wilful falsehoods. I see not how they can be otherwise; for I have not only not made any such statements, but three of them at least, are contradicted in the quotation which you have yourself transcribed from my book to the very next page of your own pamphlet, where it will be seen that so far from saying that the Catholic Church "is comprised in the Church of England" or that "the Anglican Church is the only Apostolical Church in the world," I say that the Church of England "is a true BRANCH of the one Catholic and Apostolic Church,"—not itself the Catholic Church exclusively, but merely a

I recommend, as containing a great deal of useful information and sound reasoning, set forth with a little too much sharpness of invective against the dissenters, entitled, 'Letters to a Dissenting Minister of the Congregational Denomination, by L. S. E.'" See *Charge delivered by the Lord Bishop of London, July, 1834, p. 54.*

"branch" or a *part* of it. And in a note which you have introduced from the Letters of L. S. E. to the eleventh page of your pamphlet, I speak of the Universal Church as synonymous with the Catholic Church,—"*the Catholic or Universal Church of Christ.*" By the Catholic or Universal Church of Christ, I mean that Church which was founded by our blessed Lord and his Apostles at Jerusalem, and which branched out from thence to every part of the world. Hence every society of Christians which possesses the three orders of the ministry, and has preserved uninterrupted the Apostolical succession, is a branch of the one Catholic and Apostolic Church. Consequently, the Roman, the Grecian, the Russian, the Armenian, the Syrian, and other Churches, as well as the English, are equally branches of the Catholic Church. To call the Romish, the Catholic or the Roman Catholic Church is absurd; because the Roman Church never was Catholic, nor was the Catholic Church ever Roman. And every society of professing Christians which is destitute of the three orders of the ministry, and of the Apostolical succession, is without any connexion whatever with the Catholic Church. This is a matter of naked fact, and therefore admits of no disputation. Ignatius, who was a bishop above thirty years during the life-time of the Apostle John, and who lived only about four years after him, writes, "Let all reverence the Deacons as Jesus Christ, and the Bishop as the Father, and the Presbyters (or Priests) as the Sanhedrim of God, and college of the Apostles: WITHOUT THESE THERE IS NO CHURCH." And again he says in very plain terms "Whoever honoureth the bishop is honoured of God. *He that transacteth any thing without the bishop, ministers to the Devil.*" And whether this Apostolic Saint and martyr knew better on these subjects than any of the interested leaders of our modern sects of dissenters or not, requires no great soundness of judgment to determine. To prove that any of the sects of dissenters are branches of the Catholic Church, you will find just about as difficult, as to prove that you are a branch of the family of the present Emperor of China. All the sectaries in this country have sprung up since the reformation; and each sect dates its

origin from some leading schismatic who has lived since that period, and is the church or sect of him who founded it; and should more properly be called after his name. The Congregational Independents after their founder, Robert Brown, ought to be termed Brownists; the Quakers, Foxites; the Presbyterians, Calvinists; the Unitarians, Socinians; the Methodists, Wesleyans; and so on of all of them, Thus only would they be appropriately designated and distinguished. It may be necessary to observe here, before I go any further, that although I admit what is quite true, that the Church of Rome possessing the three orders of the ministry, and these in a regular and unbroken line of succession from Christ and the Apostles, is a branch of the one Catholic and Apostolic Church, yet her corruptions, abominations, and idolatries are such as to render it extremely dangerous for any person to remain in communion with her, if it be not absolutely impossible to obtain salvation within her pale. And as a Church, demanding as she does, from individual Christians, and other Churches, terms of communion which are not Apostolic, and which were never Catholic, or Universal, she is, as it regards the Catholic Church, guilty of both heresy and schism; and is still considered so by the Church Universal. This, however, I shall not stay to prove by quotations or references,—it would be deviating too far from my direct purpose.

I will now transcribe another passage from your shameless production. It immediately follows the one just exposed,—and is this:—"To support this favourite hypothesis, he (namely myself, or, if you like, L. S. E.) requires us to believe, not only that Christianity, in its purest shape, existed in Britain hundreds of years before St. Augustine, (not indeed among the Druids, though he does not mention by whom it was introduced,) but that the Church of England directly descended from the Apostles and primitive Fathers, had no derivation from popery, and 'ever worked well,' notwithstanding its being somewhat encumbered by its errors, till the sixteenth century, when, being purified by the Reformers, it resumed its dormant fiat of infallibility, thenceforth not to be questioned. For, observes this dealer in anathemas, 'it



is evident that the religion of the Hottentot may just as easily be found in the Word of God as the notions of Congregational Independent Dissenters.' " Such is the quotation, it is taken from your ninth page, and as it is your own production,—the production of a man who modestly talks to us, in his first page, of his being a "good citizen,"—of his being "actuated by the principles of Christianity,"—and of his intention to say nothing "unworthy of the character which he desires to maintain in society,"—one would expect to find nothing in it but the words of truth and soberness. I will, however, dissect it; and, in doing so, it will appear what "character," whether you "desire" it or not, you are likely "to maintain in society." The passage begins thus:—"To support this favourite hypothesis he requires," &c. Now, what is this, which you are here pleased to term my "favourite hypothesis?" It is evidently that which is contained in the preceding sentence, the barefaced untruths of which I have already exposed. Instead, therefore, of its being a "favourite hypothesis" of mine, it is a string of no less than four impudent falsehoods of your own;—all the pure invention of your own brain, and imputed to me, in the true spirit of genuine "*liberalism*" and dissent, for the purpose of insinuating yourself into the good graces of your "dissenting brethren," and thus to serve your own "base interest." You go on to say that to support this favourite hypothesis, I require you to believe, "that Christianity, in its purest shape, existed in Britain hundreds of years before St. Augustine." To *require* this to be believed, in order to support the falsehoods you have attributed to me as my "favourite hypothesis," is by no means necessary; and this you might, perhaps, have discovered, had you properly weighed the nature and import of your own language. The Church at Jerusalem might have remained *the* Catholic Church, exclusively, till the ninth or tenth century, and after the introduction of some false system of Christianity into Britain; and then have wholly transplanted itself from Jerusalem into this country, in which possible, though merely hypothetical case, it would have become the Church of England, comprising the Catholic Church exclusively, quite independently of the existence of Christianity in Britain during

the first four or five centuries. But to pass on,—that I have asserted that pure Christianity existed in this country hundreds of years before St. Augustine entered it, is quite true. And that Christianity did thus and then exist is an historical fact, of such a nature that none but the most profound ignoramus would ever think of calling it in question; for, although this is done by dissenters, and dissenterized “liberals,” it is not because they are every one of them ignorant of the fact, but because they have ends in view which they know an admission of it would not do much to promote. To bring the Church into disrepute, and to prevent people from seeing, and properly valuing, its real character and excellency, is their great, but disreputable, object. For this purpose it is that they are so diligent in propagating the falsehood, that Christianity was introduced into Britain by papists,—that the Church of England is derived from popery, and that she is still very nearly allied to, and very little different from, the Romish Church. That abominable mass of rubbish and corruption, called “The Ecclesiastical Knowledge Society,” has published a tract, whose “object is to show, that the Hierarchies of England and Rome are very much alike.” It tells us, that “while there are several points of difference between these Churches, to the advantage of the English hierarchy, it must be conceded, that there are inconsistencies in the latter communion, which are not discovered in the Church of Rome.” Harken again, to these your pious “dissenting brethren,”—“It is a question of some difficulty, (what a pity!) whether the Church of England be really and truly entitled to the appellation of Protestant.” Charitable and truth-loving souls!! These falsehoods, and many similar to them,—the common staple of the party, are thus ushered into the world, —“our object is not to irritate the Ministers or Members of the Establishment, whose condition we sincerely pity.” How very kind and sympathetic these creatures are! And could any one persuade himself that there was the slightest portion of aught but the grossest hypocrisy in such cant, he might feel some little thankfulness to them, for their charitable considerations. But how deplorable must be the state of the minds of such persons, since they not only seem contented

to pursue the paths of sin and error themselves, but actually seem also desirous that others should follow them in their pernicious ways of heresy and schism! And to see *any* man, and much more, one pretending himself "a Member of the Church of England," taking common ground, and making common cause, with such a set of beings, is scarcely to be credited, and really lamentable. And yet do you, in order to uphold the unscriptural and corrupt system of Congregational Independency; or, perhaps, rather to obtain a seat in Parliament, come forward to insinuate that Christianity had no existence in this country before the arrival of the Romish missionaries. With what degree of success, however, I will, as briefly as I can, attempt to show, not with any hopes of convincing you—that is out of the question—but to satisfy others who may read these pages.

Gildas, our most ancient historian, and himself an eloquent British clergyman, who died sometime before the coming of St. Augustine, tells us, that the Gospel was preached in Britain, before the defeat of Boadicea, the valiant queen of the Iceni, which took place in the year 61. And Eusebius says, that the Gospel was preached in the British Isles by some of the Apostles. And Clement, whom St. Paul in his Epistle to the Philippians, styles his fellow-labourer, affirms, that St. Paul, in preaching the Gospel, went to the utmost bounds of the west; and this he could not do without coming into Britain; for, as it regards Rome, of which place Clement was bishop, the British Isles are the utmost bounds of the west. It, therefore, seems very clear, that the Great Apostle of the Gentiles himself preached the Gospel in this country. And as it was preached here before the year 61, it is most probable that St. Paul came hither shortly after his release from his first imprisonment at Rome; which, according to Eusebius, Jerome, Petavius, and Scaliger, was in the year 58 or 59.

Tertullian, a Christian Father, who flourished about the year 192, relates, in his treatise against the Jews, (c. 7.) that before his time, "The extremities of Spain, the various people of Gaul, (France) and the *parts of Britain inaccessible to the Romans*, had received the religion of Christ." And Origen,

who flourished about thirty years after Tertullian, observes, in his sixth homily, upon the first chapter of St. Luke, "The divine goodness of our God and Saviour, is equally diffused amongst the *Britons*, the Africans, and other nations of the world." Also, in the second century, King Lucius, a British monarch, embraced, protected, and patronised Christianity, as may be seen admitted by Godwin, Camden, Usher, Stillingfleet, and others. And in the persecution of Dioclesian, which raged about the year 300, several British Christians became martyrs in defence of the faith, amongst whom may be named Alban, Julius, and Aaron,—to Alban the town of St. Alban's owes its name—he was buried on a hill near the town, where a noble monastery was afterwards erected to his memory. In the year 314, was held the council of Arles, in France, to which the Church of England delegated three of her Bishops—Ivor, Bishop of York; *Restitutus*, Bishop of London; and *Adelfuis*, Bishop of Carlegeon, or Carleon, now called Chester. Bishop Adelfuis was accompanied in his mission by *Sacerdos*, a priest, and *Arminius*, a deacon. In the next century, a synod of British Bishops was held at Verulam, (now called St. Alban's); and, in the century following, the synod of Llanddewi Brefi. And when St. Augustine arrived, with authority from Gregory, Bishop of Rome, who had committed the British Bishops to his *pater-nal care*, he desired a conference with the Bishops and Clergy of the Church of England, with the view of bringing them to conformity and obedience to the Church of Rome, and to himself, as Archbishop. But they boldly asserted their independence, and rejected his demands. He then, in the true spirit of popery, threatened them with destruction, and induced Ethelfred, a King of the Anglo-Saxons, to put his threat into execution. Ethelfred, in consequence, attacked and overthrew the Britons at Chester, and massacred, in cold blood, TWELVE HUNDRED OF THE BRITISH CLERGY. And yet, forsooth, we are to be told, that Christianity had no existence in this country till Augustine imported a spurious edition of it from Rome, about the year 600!

I will now give, "as a *literary curiosity*, the names of some of the *primitive* Bishops of London, and York. We

begin with those of York:—*Sampson*, about the year 170; *Taurinus*, appointed by Constantius Chlorus, 300; *Ivor*, 314; *Pyramus*, appointed by King Arthur, about 520; *Todiacus*, who fled into Wales 586, the time of the Saxon invasion. Of London, the names of a greater number have been preserved: *Theanus*, about the year 170; his church was founded on the spot now occupied by St. Peter's, Cornhill; *Elvanus*, *Cador*, *Obinus*, *Conan*, *Palladius*, *Stephanus*, *Iltutus*, *Theodwinus*, *Theodredus*, *Hilarius*, *Restitutus*, *Guitelinus*, in the year 435; *Fastidius*, who was a considerable writer, 420; *Vodinus*, 439; destroyed by means of Hengist, because he opposed the marriage of Vortigern with his daughter; *Theonus*, who fled into Wales 586, on account of the invasion of the cruel Saxons.”\* These are the names of Bishops of the Church of England, who existed long,—some of them hundreds of years, before the Church of Rome gained a footing on our shores. A great deal more evidence of this kind might be adduced, did not my limits forbid it, and were it at all necessary; but quite enough has been produced to convince any man, except a *dissenter*, or a *liberal*, whether, I had any reason for stating, “that Christianity existed in Britain hundreds of years before St. Augustine, or not.”

I will now proceed to your next words in the quotation given,—that Christianity existed here before St. Augustine; “not, indeed, among the Druids, though he (L. S. E.) does not mention by whom it was introduced.” These words form a parenthesis; and to good sense will ever remain one. Words are simply the vehicles of ideas, but what idea is conveyed by the word “though” is not easily guessed; and the whole sentence is not the only one in your Remonstrance that is scarcely intelligible. If you mean that I have said that Christianity did not exist among the Druids, you mean what is false, for I have said nothing of the sort, because I knew the contrary to be true. And if you mean the words to be taken as your own, and to convey the idea, that Christianity

\* See an admirable pamphlet entitled, “The Church of England its own Witness, by Britannicus.” I also recommend to your perusal, Barwick's Treatise on the Church, a most capital work, and one that would do you some good if any thing would.

did not exist here before St. Augustine, *because* the people were, till then, Druids, you are equally wrong. The people in this country, when Augustine arrived, were of two kinds, Britons and Saxons; the former were Christians, the latter heathen idolaters, though not of the Druidical description. Druidism had been interdicted long before. It was first prohibited in the time of Augustus Cæsar, and was peremptorily forbidden under Claudius Cæsar. It is not known to have been professed, but by the Britons and the Gauls, the latter having received it from the former. Or, again, if you mean to assert, that Christianity did not, *at any time*, exist "among the Druids," I fear you are very little nearer the truth. For although Druidism was authoritatively prohibited by Claudius, who lived about A. D. 54, a very short time before the introduction of Christianity, yet such prohibition would have no effect in those "*parts of Britain inaccessible to the Romans*," and would but faintly operate even where they had authority. And as Tertullian tells us, (as we have before seen) that Christianity had, before his time, extended itself into those "*parts of Britain inaccessible to the Romans*," there can be no doubt that it found the people Druids; and as some of the people would be converted before others; it follows that Christianity did indeed exist "*among the Druids*;" and continued to do so till all the people embraced the truth. As to what you say about my "not mentioning by whom Christianity was introduced," I have only to add, to what I have already said, that I believe it was introduced by St. Paul, or at least that he preached here; but if you are disposed to question it, (for there are few truths which dissenters and "liberals" do not question,) I am quite ready to allow you all the benefit you can derive from the doubt.

Again,—you go on to say, that I require you to believe, "that the Church of England directly descended from the apostles and primitive fathers, had no derivation from popery, and 'ever worked well,' notwithstanding its being somewhat encumbered by its errors, till the sixteenth century." That the Church of England did descend from the Apostles and primitive Fathers, and had not its derivation from popery, is a clear fact, to the confirmation of which little need be here

added to what has been said already. Blackstone say "The ANCIENT BRITISH CHURCH, by whomsoever planted, *was a stranger to the Bishop of Rome, and his pretended authority.*"\* And when Augustine with his monks entered this country he found the Church of England existing here as a Church entirely *distinct* from, and *independent* of the Church of Rome. And thus *distinct*, and *independent* she would have remained, but for the barbarous and cruel usurpation of the latter. A usurpation founded in the blood of hundreds of the Clergy of the Church of England. And when Boniface, the Bishop of Rome, and successor to Gregory, who sent over Augustine, claimed supremacy, and the title of Pope over all the Churches in Christendom,—that is, over the whole Catholic Church, the Bishops of Britain and Ireland, as well as all the Bishops of the Eastern Churches, protested most strongly against his presumption, and condemned his pride and haughtiness in no measured terms. And whenever he, or any one of his successors, attempted to foist his corruptions and abominations into the Church of England, such attempts were strenuously resisted by the clergy and the country. Nor can the Pope be said to have fully established his authority over our Church and country, until the thirteenth century. Peter-pence had been drawn from the people long before, but not as a compulsory, only as a voluntary payment; and this was collected under the pretence of being applied partly as alms, and partly as a recompense for an hospital for pilgrims at Rome. Numerous and vigorous laws were passed at different times, with the view of opposing and restricting his encroachments; but notwithstanding them he at length succeeded in so corrupting the Church, as to make it become an easy prey to his insatiable ambition.† And having accomplished his purpose, he retained the supremacy about three centuries, which brought on the time of reformation, when the Church shook off the galling yoke, and resumed its ancient rights and independence;—that independence which she had enjoyed

\* Book iv., chap. 8.

† Vide 35, Ed. I.—25, 27, 28, Ed. III.—3, 7, 12, 23, Rich. II.—2, 7, Hen. IV.—3, Hen. V.—32, Hen. VI.—7, Ed. IV.—10, Hen. VII.—24, 25, Hen. VIII.

long before popery strictly speaking, had an existence; and of which she had no right consistently with either scripture, or reason, ever to be for one moment deprived.

Having thus disposed of the former part of the last quotation, I come to the latter part of it wherein you hazard the assertion, that I say, that the Church of England had no derivation from popery, and “‘ever worked well’” you then add with a self-consequential jeer, and as a sort of contradiction,—“notwithstanding its being somewhat encumbered by its errors till the sixteenth century.” We have here again a very pretty specimen of the honesty and candour of a dissenterized liberal. The words ‘*ever worked well*’ are given as a quotation from my book, but for a very good reason, without any reference to the page, where they are to be found. To say that I have *any* where said, that the Church of England, before the reformation, “*ever worked well*,” is, I am compelled to say, a downright falsehood, and I defy you to produce proof of my having so said. The machinery, so to speak, of the Church of England, as of the Catholic Church in general, being constructed by our blessed Lord himself, is undeniably the best calculated to work well; but being worked by human hands, like every thing else so worked, it is not always worked well. And as for your assertion, that the Church of England was “encumbered by the errors of popery, till the sixteenth century,” that is also false. I have already shown, that the British Church existed entirely independently of popery, five hundred years before the arrival of Augustine; and indeed five hundred years before popery itself was hatched; and therefore how it could be “encumbered by its errors” I will leave for you and the wiseacres of “your Dissenters’ Parliamentary Committee” to determine. I had almost forgotten to observe, that in a note appended to the words “*ever worked well*,” which you have so unblushingly put into my mouth, you give us an additional instance of your historical wisdom, saying “I fear the early history of our Church will not support L. S. E. in this comfortable predicate. So great was the corruption of the clergy in the time of Henry the Second.” &c. Pray “enlightened and liberal” Sir, is the “corruption of the



Clergy," and the corruption of the Church, synonymous? Judas was corrupt enough I suppose, but was the Church of which he was a minister, *therefore*, corrupt also? And is the history of the Church in the time of Henry the Second, to be called her "*early history*?" What a strange thing it is, that you cannot manage to stretch your capacious mind over four or five centuries before St. Augustine! Henry died near the end of the twelfth century, that is, after the Church had existed above *eleven hundred years*!! So much for the *early history* of the Church! and so much for the corruption of the Church, which turns out to be the corruption of the Clergy! And so much also for the "*march of intellect*!"

But again, you represent me as saying, that the Church on being "*purified by the reformers, resumed its dormant fiat of infallibility, thenceforth not to be questioned.*" Here is another shameless and spiteful falsehood. Where have I said, that the Church is, or ever was, infallible, either before or after the Reformation? Either give an answer, or never again show your face in civilized society. You "*a member of the Church of England!*" You careful to do nothing "*unworthy of your character.*" You not guilty of "*the practice of malignant defamation.*"\* Actions Sir, speak louder than words.

The last period of the passage under consideration, consists chiefly of a quotation from the Letters of L. S. E. It is this, "*For, observes this dealer in anathemas, 'it is evident, that the religion of the Hottentot, may just as easily be found in the Word of God, as the notions of Congregational Independent Dissenters.'*" This extract, though not *exactly*, is mainly correct; and contains what I believe to be true. And if you believe otherwise why have you not shown cause?—if you believe that the notions of Congregational Independents, *are* to be found in the Word of God, why have you not shown us where? I deny that they have any foundation whatever in the Holy Scriptures; I have fully proved the truth of this in the Letters of L. S. E., and you have for reasons which I am left to guess, not even attempted to prove the contrary. There are my arguments, and if you

\* Remonstrance, p 36.

thought them untenable, it was your duty to overturn them. But amidst all the coarse and vulgar abuse that has been poured upon them by no small number of enemies, they yet stand as firmly as ever. And I challenge you to a refutation of them. If you think you can manage them buckle on your armour, and come forward like a hero, and I will contest your passage, every inch of the way through the book from beginning to end. Remember that abuse is not argument, and that to condemn a work by wholesale, is not to answer it.

But I must not omit to observe, (to say nothing about the senseless use of the word "for;" the meaning of which, like that of "when," and "though," in the same page, it is scarcely possible to understand,) that you are pleased to term me in the superabundance of your *liberalism*, a "dealer in anathemas;" but as usual, without any thing like proof. And I defy you to show, where I have uttered a single anathema against any individual in existence. Your gratuitous assertion, therefore, that I am a "dealer in anathemas," is simply a gratuitous falsehood.

I have now gone through and I think satisfactorily, (to you at least,) dissected the whole of the citation, from your famous production; and shown it to be just of a piece with all the effervescence of modern latitudinarianism, and well worthy of one of that school, who are continually puffing themselves off, as "liberal and enlightened men,"—possessing "all the talent," and taking mighty strides in "the march of intellect;" with all the rest of the cant, with which they dress up their own ignorance, and impose upon the unwary.

The next passage I shall produce for examination, is the one immediately subsequent to that just exposed. It is as follows:—"By abandoning the fact, that we are indebted to our predecessors, the Roman Catholics, for preserving, in this kingdom, the only plausible information which we possess of the direct derivation of our tenets from the early Christians, he (namely L. S. E) accumulates affirmations, unaccompanied by any shadow of proof, and involves himself in the most palpable contradictions." Here is a period, which, as it regards the subject in hand, is replete with nothing but absolute nonsense. It clearly manifests that at the time you

wrote it, your ideas were most confusedly confused. "By abandoning the fact" you say—but what fact? Why, "that we are indebted to our predecessors, the Roman Catholics, for *preserving* in this kingdom the only plausible *information* which we possess of the direct *derivation* of our tenets from the early Christians." Now, what does this puzzle-headed sentence mean? You do not mean, it would seem, that we are indebted to the Roman Catholics for the *derivation* of our tenets from the early Christians, nor for the *information* of that *derivation*, but for the **PRESERVATION** of that *information*. Now, suppose that we *are* indebted to the Roman Catholics for the preservation of the information of the derivation, &c. &c., what has that to do with the matter? Of what consequence is it, to any thing I have either said, or not said, whether that information was preserved by Roman Catholics, or by devotees of the Grand Lama? The simple question is, whether Christianity was introduced into this country by St. Augustine, as the instrument of the Church of Rome, or whether we derived it from some other source? As to abandoning what you term "the fact," of the preservation of the information of the derivation, &c. &c., neither the fact, nor the abandonment of it, ever entered my mind. And if such had been the case, I should have concluded at once, that we were indebted for such information, or its preservation, not to the papists, but to Gildas, and to the venerable Bede. But it admits of a doubt whether, in this quotation, you are not attempting to convey an idea with some reference to *that* upon which you say "my cardinal error" is founded, namely, "that Christianity existed in Britain hundreds of years before St. Augustine." And if such be the case, and you mean to say, that upon this "fact," I have "accumulated affirmations, unaccompanied by any shadow of proof," I hesitate not to say, that you are again guilty of falsehood. For, in the very sixth line after my affirmation, "that Christianity existed in Britain hundreds of years before St. Augustine," I have produced a "proof," in a quotation from the historian Hume, in which he mentions Pelagius, (who is alluded to in the ninth article of the Church) as a clergyman of the Church of England, and as existing two hundred years be-

fore St. Augustine. And besides this quotation, I have produced on the same pages, two others from the same author. If the above then be your meaning, I am not going too far, when I accuse you of deliberate falsehood in saying that my affirmations are "unaccompanied by any shadow of proof;" because you could not *but* see the proofs, when you took from them the affirmation. And with regard to your assertion, that I have "involved myself in the most palpable contradictions," it is quite of a piece with the rest of your nonsense,—it is an affirmation "unaccompanied by any shadow of proof." If there be contradictions so palpable, how easy it would have been for you to have pointed them out. Could you have produced any, the "evident malice" of your pamphlet is such, that I am sure you would have done so. It is truly deplorable to see men pretending to be "actuated by the principles of Christianity," to have a regard for their character, and to deprecate "the practice of malignant defamation;" and yet not only setting all these considerations aside, but violating the very plainest rules of common honesty, and that to serve the paltry purposes of earthly ambition. And more lamentable still is it, when all this is done by any one forming part of the legislature of this Christian country.

I now come to your tenth page, where we have a few remarks—if remarks they are worth calling, in reference to "the true origin, scope, and meaning of the word *Church*." Here one might have expected the "brunt of the battle," but Charles Lushington, Esq., thus begs to be excused;—"We of the laity, indeed, may not be supposed competent to pronounce on the discordant opinions of churchmen, (churchmen and dissenters you mean of course) on such high matters, as the true origin, scope, and meaning of the word *Church*." Why then, did you interfere in the matter? Before a man begins to dabble in things which little concern him, he ought at least to understand them. Had you acted on this principle, you would not have presented to the world such a display of extreme ignorance, as your pamphlet manifests. After declaring yourself incompetent to cope with the meaning of the word *Church*, you could not imagine surely, that people would be contented with your *ipse dixit*. To term

my arguments on the subject, "long-winded dissertations," is certainly at most, no very difficult way of getting over them. Why did you not manage the whole book in the same way? Your whole pamphlet might then have consisted of simply these words, "My Lord.—I do assure your Lordship that the Letters of L. S. E. which your Lordship has so '*incautiously sanctioned*'\* and by an '*act of error or perverseness*'† recommended to the clergy of your Lordship's diocese are mere long-winded dissertations. I have the honour to be my Lord," &c. Had you commenced a logical race with the arguments, you would have found some of them sufficiently long-winded I have no doubt. With respect to your "long-winded" and irrelevant quotation from L. S. E., it is only requisite to state, that it is not even taken from the Letter which treats on the meaning of the word Church, and has evident reference to quite a distinct branch of the subject, as any waking man on earth would at once have discovered.

But say you, "I cannot refrain from expressing my perplexity at the discrepancy which subsists, between the sentiments of L. S. E., and the testimony of certain pillars of the Establishment, whom I have been taught most justly to revere." It is, to be sure, quite a pity, that you should have been thrown into any perplexity on the subject. But was not your perplexity, the result of conviction, arising from the force of the arguments on the one hand, and the prospect of a seat in Parliament, on the other? If it indeed arose from any "discrepancy" between my sentiments, and those of *certain* churchmen, it is not a little curious that such discrepancy is not pointed out. If you think, that there is the least discrepancy between the quotation from the Letters of L. S. E., and the quotations you have given from Bishop Jewell, and Dean Nowell, you think far more than a comparison will justify. Of this you were probably aware, for you have not produced a single instance of any such discrepancy. If you had placed a passage from your quotation of L. S. E., in juxtaposition with one or more from your quotations from the Bishop and the Dean, or from either of them, and shown the discrepancy between them, you would have done some-

\* Rem. p. 6.

† Rem. p. 45.

thing to the purpose. And if you think that you can do anything in that way now, you had better set about it at once, for depend upon it, your empty assertion will carry but very little weight with it. My assertion is,—and it is probably worth quite as much as yours,—that there is not the slightest “discrepancy,” but the most perfect harmony, between my opinions, on the nature of the Christian Church, and the quotations you have produced from Bishop Jewell, and Dean Nowell. And although it is not my intention to enter into the meaning of the word Church in these pages, having done that fully in the Letters of L. S. E., and the arguments there produced remaining untouched, yet I will make a few observations, in reference to your quotations from the nineteenth Article, the Bishop, and the Dean. And first, I will attend to the Article which I find you have falsely quoted, or rather very materially altered, putting in the end of your quotation, the word “faith,” for the words “the same.” I should perhaps, scarcely have discovered this alteration, but the shameless dishonesty, which like a real dissenter, you have in several instances manifested in your citations, induced me to look, before I trusted you. The first part of the Article runs thus, “The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly administered, according to Christ’s ordinance, in all those things that of necessity are requisite to *the same*.” As your dissenting brethren are so frequently perverting the meaning of this Article, to suit their own base purposes, my remarks shall be a little more extended than they otherwise would have been. They play a good many tricks with the word “congregation,” pretending forsooth, that such a congregation as they call a Congregational Independent Church, is intended; although they at the same time *know* that such their pretence is impudently false. The word congregation is, evidently enough to every one, synonymous with the words, “The visible Church,” going before; and that it was considered so, by those who drew up the Article, is clear from the fact, that in the translation of the Bible then used, Christ is called “*the head of the congregation which is his body* ;” and is mentioned as saying to Peter, “*on this rock I*

*will build my congregation.*" And besides, when the Article was made, the heresy of Congregational Independency, was not in existence; and was not broached, till nearly twenty years afterwards. But further, the meaning of the Church in the Article, is more clearly defined by what follows the word congregation, "The visible Church of Christ is a congregation of faithful men, *in the which the pure Word of God is preached, and the sacraments be duly administered.*" Now, that the pure Word of God is not *fully* preached by dissenters, and that they preach, and attribute to it sentiments which are not to be found in it, I have proved in my "Letters." That they preach part of the Word of God, I do not deny, and that they omit or pervert other parts, truth demands that I should also affirm. Another essential characteristic of the Church of Christ is, that "the sacraments be *duly* administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." Here again the dissenters are most essentially deficient. They are not in possession of "all those things that of necessity are requisite" to administer the sacraments *duly*. Regular ordination in an unbroken line of succession from the Apostles and our Saviour, is one, and the principal one, "of those things that of necessity are requisite to administering the sacraments *duly*;" and of that dissenters are entirely destitute. In other words, they are entirely destitute of any commission or authority to administer the sacraments, or to exercise any branch of the ministerial office. This is a clear and plain fact. If they be in possession of any commission or authority from Christ, let them show it to us, and there will be an end of the business. The word of God repeatedly cautions us, against false Apostles and false teachers; and therefore before we acknowledge a man to be a minister of Christ, he must produce to us evidence of the fact. The *practice* of the Church also is consistent with her faith, as expressed in this Article. She will not permit any one to administer the sacraments without regular ordination. She denies that dissenting ministers can *duly* administer the sacraments; for when they solicit to administer the sacraments within her pale, she demands, as one of "those things that of necessity are requisite to the

same," that they be ordained to the office of the ministry, which she would not do, if they were in possession of it. In fact, she neither considers them as ministers, nor what they pass off for sacraments, as any sacraments at all. And this has ever been the opinion, not only of the Church of England, but of the whole Universal Church, all over the world. There may have been some exceptions in the instances of individual members of the Church, but this makes nothing against the general rule.

Your quotation from Bishop Jewell now follows, "We believe that there is one Church of God, and that the same is not shut up (as in times past among the Jews) into some one corner or *kingdom*, but that it is Catholic and universal *throughout the whole world*." This is all in perfect consistence, both with the Article of the Church, and with my own sentiments. But if by putting the words "*kingdom*," and "*throughout the whole world*," into *italics*, you mean to insinuate that my opinions are contrary to what those words imply, you ought to have pointed out any such contrariety. I rejoice with every true churchman to acknowledge the Episcopal Church in Scotland, and the Protestant Episcopal Church in America, with every other true branch of the Catholic Church "*throughout the whole world*," as sister Churches with the Church of England.

I shall now give your citation from Dean Nowell, and to the first part of it, I would request your most serious consideration; for, most assuredly, whenever you again designate yourself "*a member of the Church of England*," (at all events whilst you hold your present opinions, if any opinions you may be said to hold), the idea of hypocrisy will never fail to flit upon the mind. I feel it necessary to observe, that, as I am not able to lay my hand, at this moment, upon the Dean's Catechism, I cannot vouch for the correctness of your quotation, and must, therefore, take it as you have given it.—"*Many, by hypocrisy and counterfeiting of godliness, do join themselves to this fellowship (of the visible Church). But forasmuch, as whensoever the Word of God is sincerely taught, and his sacraments rightly administered, there are ever some appointed to salvation by Christ, we count all that*



*whole company* to be the Church of God, seeing that Christ also promiseth that himself will be present with two or three that be gathered together in his name." This also, as well as the citation from Jewell, is perfectly consonant with the Article, and with my own ideas on the subject; and I challenge you to show the slightest "discrepancy." By meeting together in Christ's name, is evidently meant, that of being gathered together under his authority, as represented by, and recognised in, his duly appointed, and regularly ordained ministers. All those who otherwise meet together for public worship, meet not together in Christ's name, or under his authority; but in their own name, or in the name of the founder of the sect, whose laws and regulations they take it upon them to observe. Upon the Dean's words you thus remark,—“Dr. Nowell in fact instructs us, that it is not the orthodoxy of one section of Christianity which is enjoined as conferring the title of membership of the Church, but ‘a sincere preaching of the Gospel.’” Excuse me, good Sir, but Dr. Nowell in fact instructs us in no such nonsense. Not to notice that the words “a sincere preaching of the Gospel” are not the Dean's words, nor to remark upon the terms,—you put “orthodoxy” and a “sincere preaching of the Gospel” in opposition to each other,—“*not* orthodoxy” say you, “*but* a sincere preaching of the Gospel” Pray, will you, so enlightened and liberal a man, just condescend to tell me the difference between them? Orthodoxy I always understood to mean “soundness in opinion and doctrine;” and if the preaching of the Gospel be such as it ought, it will, under the influence of the Holy Spirit, produce orthodoxy, or soundness in opinion and doctrine;” if not, the sincerity of the person who performs the act, will be of little avail. But Dr. Nowell does not say, as you represent him to say, that “a sincere preaching of the Gospel” is *alone* sufficient to constitute “membership of the Church,” for to that he adds, rightly administering the sacraments;—whensoever (wheresoever?) the Word of God is sincerely taught, *and* His sacraments *rightly* administered.” As was remarked on the parallel words in the Article, no person can *rightly* or *duly* administer the sacraments, but those who have received authority from

God to do so ; and that authority can only be received through the channel of uninterrupted ordination. And as dissenting ministers are all destitute of authority from God, they cannot administer the sacraments, nor do they in any respect sustain the ministerial office, any more than I this moment sustain the magisterial office, having received no authority to do so from the King, through the regular channel in which he always communicates such authority. If dissenting teachers say, that they have received authority from God himself, immediately and directly, then they must produce that evidence of having so received such authority which was always produced by all those who did thus receive such authority, that is, they must perform miracles that the world may know that God has indeed sent them. The Almighty has never sent a single individual into the world as his messenger, out of his ordinary course, without arming that individual with sufficient powers to prove the validity of his commission. In short, regular ordination, with the possession of the true faith, is the only bond of union to the whole Catholic, or Universal, or Visible Church ; and those individuals, or societies, who are not, through their ministers, connected with the Apostles and our blessed Lord by this bond, cannot be in union with the Universal or "one Catholic and Apostolic Church," or as it is termed in the nineteenth Article, "The Visible Church of Christ." If dissenting societies are in connexion with the *Visible* Church, it must be by some *Visible* bond of union, and if that bond be *Visible* we can see it ; and it therefore only remains for them to show it to us. I should myself, as would any one possessed of even the feelings of humanity to say nothing of those of Christianity, heartily rejoice to *see* their bond of union, and to acknowledge them accordingly. And if they possess it, surely it will be no difficult thing to make it manifest. But should they not be able to do so, as there is too much reason to fear, you would render them most essential service, if you would undertake to do it for them.

You have confounded the Visible Church and the invisible Church together, which is the foundation of all your erroneous remarks. We have nothing to do with the invisible

Church at all, for this very substantial reason, because it is *invisible*. We cannot see it, and the Scriptures say nothing at all about it, and therefore our business lies not with it, but with the *Visible Church*. One thing, which may be termed a peculiarity of the Catholic or *Visible Church* is, that it holds, and keeps up, Universal or Catholic, or *Visible Communion*. Were I to travel into Scotland, I should there communicate with the Episcopal Church as the Catholic Church in that country. Were I to travel into America, India, or any other part of the world, I should enquire for a branch of the Catholic Church, and communicate with it, and in so doing I should communicate with the whole Catholic Church throughout all the world. But to any thing like this dissenters are most strenuously opposed; for although they will admit, that the Church of England is a branch of the Catholic or Visible Church, they will not allow their members to communicate with it. Should any one of them do so, he would be immediately cut off, or excommunicated. Thus they deny, by their own conduct, that they are parts of the Catholic or Universal Church, except they deny, what they at other times admit, that the Church of England is any part of it. The fact is, they neither practically believe in the One Catholic Church, nor in the Communion of Saints.

With regard to your quotation from the "judicious Hooker," it is useless to transcribe it. Hooker and I are quite agreed, but between you and him there is very great discrepancy, as I could very readily show were it necessary. The testimony of Mosheim I deny to be valid on this point. With Archbishop Whitgift I also, generally speaking, agree on this subject; and also with Bishop Burnett and with Dr. Whitaker, whose sentiments I would quote against you most directly, had I room to do so. Dr. Barrow's views on this point were not consistent, and are ably refuted in Mr. Dru-ry's *Second Answer to Boyse*, p. 80.

I have now gone through all you have said, as to what you term the "discrepancy between my sentiments and the testimony of certain pillars of the Establishment;"—and, forsooth, where is that discrepancy? I have not yet seen it, and I will defy any one to show it to me, or to any body else,

who in the least understands the subject. And yet you very wisely ask, "Against this body of evidence, (what body of evidence?) (and a vast deal more might be adduced,) from the most enlightened divines, (who says they are the *most* enlightened divines?) of our own section of the Church, shall we weigh in the balance the crude presumptions of L. S. E.?" You do well indeed to ask the question now, whether you shall weigh my sentiments in the balance with the evidence you have produced, for you have not yet done it. In no single instance have you placed my sentiments by the side of the sentiments of those you have mentioned, and shown the difference. You might just as well have quoted a part of St. Paul's Epistle to the Ephesians, and a part of his Epistle to the Colossians, and then have cried out, behold the discrepancy!—when, indeed, all the while, they were in perfect harmony. As to your terming the arguments of L. S. E. "crude presumptions," it would cause you no more trouble to give the sacred writings the same appellation. Every one but a "liberal," sees a very great difference between assertion and proof. That my arguments were *crude* to you, is abundantly clear, from your extreme ignorance both of them and of the whole subject through which I have just been following you; or you would never have made the following assertion,—"All that is venerable and revered is on the side of a liberal construction of the disputed term." One here feels disposed to ask what term?—what disputed term? Why, gentle Sir, the "origin, scope, and meaning, of the word *Church*;" and only think, you have ever since been attempting to define the extent and meaning of the word CATHOLIC!!!! *Risum teneatis amici?* The meaning of the word *Church* is disputed between us and the Congregational Independent Dissenters *only*, and it is into *this* dispute that I have particularly entered in the Second of my Letters signed L. S. E. And when you intimated that you were about to enter into "the meaning of the word *Church*," I of course, expected that you would do so; instead of this, you have been all the time disputing about the meaning of the word *Catholic*, or, in other words, the meaning of the term *Catholic Church*, which is disputed between us, and all the

sects of dissenters of every denomination whatever. Your own ideas were at first evidently confused. You confounded the two disputed terms together, and I have little doubt that you still think they are in some way the same. This shows the folly of persons engaging themselves in writing on subjects to which they have paid little or no attention. But I will give the rest of the above period.—“All that is venerable and revered is on the side of a liberal (every thing is liberal) construction of the disputed term, and consequently adjudges to the traduced dissenters a place in the Church of Christ, from which L. S. E. vainly and audaciously desires to exclude them.” On saying that I *desire* to exclude the dissenters from a place in the Church of Christ, you manifest yourself to be an unprincipled man—anything indeed but a lover of fairness and truth. I have no where expressed such a desire as you well know, nor have I any such desire. I have merely stated it as a matter of fact, that they do not belong to the Visible Church of Christ; and the Church of England believes the same, or she would, as before observed, acknowledge the pretended ordination of dissenting ministers. And if that for which you contend be the Catholic, or Universal, or Visible Church of Christ, I have only to say, that there was no such thing for the first fifteen hundred years after Christ; for, during all that time the whole Catholic Church, throughout all the world, held as essential to the existence of the Church, or a Branch of it, the Episcopal succession, and regular ordination, with the three orders of the ministry. And if such was the constitution and observance of the Catholic Church during the first fifteen hundred years after Christ, then all those societies, which are now so differently constituted, and have different observances, are no branches of the Catholic Church. In fact, your Church is a liberal or latitudinarian Church, in other words, a *convenient* Church, not the Catholic Church, nor in reality, any Church at all.

Passing over your childish nonsense about “His proposition falls to the ground,”—“I was about triumphantly to submit the cause to your Lordship’s decision,”—“I check my exultation,”—“He is, can he help it, a special Dissenter,”—and all such jargon, I shall conclude my remarks on

this subject with saying, that my views are quite consistent with, and fully borne out by, the opinions of all our ablest and best writers—such as Archbishops Usher, King, Hampton, Bramhall, Potter, Wake, and Bancroft; Bishops Beveridge, Taylor, Stillingfleet, Bilson, Grove, Burnett, Sherlock, Wilson, Hall, and Pearson, with a host of others, both clergy and laity\*

\* To the above names I may also add that of his Grace, the present Archbishop of Canterbury, who, in his Primary Charge to the Clergy of the Diocese of London, delivered in 1814, speaks almost, if not quite, as pointedly of the dissenters as I have done. Speaking of his predecessor, Dr. Randolph, his Grace remarks,—“From the period of his first entrance on the higher departments of the Church, he opposed a *determined resistance* to the *spurious liberality* which, in the vain desire of conciliation, increases *division* and multiplies *heresy*, by palliating the *guilt of schism*, or by diminishing the number, and undervaluing the importance of doctrines essential to Christianity.”—(p. 1.) His Grace afterwards observes, “I do not affect to dread a renewal of the excesses committed by the Donatists of old, or even of the *troubles excited by the puritans* in later times. The evil to be reasonably apprehended is a gradual diminution of attachment to the National Church, which, in its immediate effects, would abridge the sphere of her beneficial influence, and might lead, in its possible consequences, to the subversion of an establishment, the firmest support, and the noblest ornament of Christianity. That such is the ultimate object, I do not say, of rational and sober dissenters of any denomination: but of that *promiscuous multitude of confederated sectaries*, who have imbibed the spirit of *malignant dissent*, which, in the prosecution of hostility against the Established faith, forgets its attachment to a particular creed, there is the strongest reason to believe. The views of this *dangerous faction*,” &c. “If the preceding statements have any foundation in fact; if the *joint machinations of infidels and sectaries*, assisted by the *indiscretion* of short-sighted piety, are calculated to excite alarm: the means of resisting a torrent, enlarged by the union of waters, which, issuing in different directions, from different sources, have at length fallen into the same channel, deserve our most serious consideration.” (p. 17. 18.) “The full and clear exposition of Christian truth will operate as the surest preservative against the *sophistry of infidels*, who would undermine the faith of your flocks, and the *insidious practices of schismatics*, who endeavour to shake their allegiance to the Church, and their attachment to their lawful pastor.” (p. 19. 20.) Speaking of the advantages likely to result from the general establishment of parochial schools. His Grace remarks, “Your parishioners, from their infancy initiated in the principles, and inured to the practice of pure Christianity, will crowd with pious affection to the altars of their Mother Church, and will learn to regard the *pretences and artifices of corrupt or illiterate instructors with indifference or disdain*.” (p. 24.) I ought to remark that the words in *italics* are thus marked by me, but such is his Grace’s language. And I would ask what I have done more than point out some of the “*joint machinations of infidels and sectaries*.”—“the *insidious practices of schismatics*” and the “*pretences and artifices of corrupt or illiterate instructors*,” of which his Grace here speaks? I knew some of the “*machinations*,” “*pretences*,” “*artifices*” and “*in-*

Having now done with what you term one head of your remarks, I pass on to another, which thus commence,—“It now then becomes my revolting task, to dissect the tissue of falsehood, ignorance, calumny, and uncharitableness, directed against the personal character of the dissenters, contained in L. S. E.’s book.”\* If it were your *task* “to dissect the tissue of falsehood,” which you say my book contains, most men who have eyes, will see that you have executed it marvellously well; and the manifest ease with which you have done it too, will not fail to strike them very forcibly. Really I am, indeed, and in truth, a very fortunate man to have fallen into the hands of one who treats me so mercifully. If you threaten me, it all ends in air,—nothing beyond a little bluster and a few sapient assertions. This dissection of falsehood—where is it? Have you taken a single passage from L. S. E. and shown it to be false by something called *proof*? If you have where is it? Did you forget to send the sheet containing it to the printer? I have looked carefully through every page for this said, this boasted, this threatened dissection, and *again* I ask, where is it? Have you convicted me of one single falsehood? NO, NOT ONE. You *say* that I have directed a “tissue of falsehood and calumny” against the *personal character* of Dissenters—but you have not *proved* it, nor can you prove it. That I have laid some serious and heavy and grievous charges against the *personal characters* of some dissenters, I confess at once. Have you proved these heavy and grievous charges to be false? You certainly have not even attempted to do so. And before you thought of such a dissection as you *talk* of, you should have been certain that you knew the personal characters of the individuals alluded to in my book, and against whom I have laid such charges. But whatever you do now, you then knew nothing at all of them; and therefore to talk of proving the charges

*sidious practices*” of that “*dangerous faction*” of “illiterate” and “corrupt” dissenting “*instructors*,” the leaders of “*that promiscuous multitude of confederated sectaries who have imbibed the spirit of malignant dissent*,” and I determined to point them out as beacons to warn the Christian mariner against the dangerous rocks of heresy and schism, upon which thousands of poor souls have been irrecoverably lost.

\* Remon. p. 15.

against them to be falsehoods, is absolute folly. This you have yourself clearly evinced. For instead of the threatened dissection, you have done scarcely anything but indulge yourself in lavishing upon those pious and good folk, your "dissenting brethren" the grossest flattery, in the true style of one determined to defend them at all events, through thick and thin.

I think it just to myself to state here, distinctly and plainly, what were my reasons for publishing to the world those statements affecting the moral character of dissenters. I had never the remotest idea of using them as arguments against dissent. This has been stated as my reason; but it is a false accusation, as my own words in the Twelfth Letter of L. S. E. expressly testify. I thus write, after stating a fact, "such facts are truly deplorable, I would *not* urge them as arguments against dissent. They make nothing for or against any system,—they exhibit to us the weakness and depravity of our fallen nature. But surely, they show the absurdity of those who talk of dissent as "already purified;" and who, as though dissenting ministers were immaculate, dwell upon the immorality of clergymen, as affording a ground of secession from the Church." The publication of such facts as I have produced, is nothing compared to the commission of them. And that man who can rejoice at, or even look with indifference upon, any such deeds, is unworthy of existence. And that such crimes should be committed by men assuming the name of Christian, and taking to themselves the title of Christian ministers, cannot but be most sincerely deplored, by every individual possessed of moral feeling; and how much more so by the Christian? I will say that I felt as much as any one the occurrence and existence of such diabolical facts as some of them truly are; and it was contrary to every feeling of my heart to expose them to public abhorrence; but what was to be done? I saw the Church and her clergy maligned, calumniated, and slandered in the most shameful manner. I had heard in the private walks of dissenters, when I was a thorough-paced and zealous adherent, almost all sorts of jokes, and anecdotes, and base imputations and vile insinuations against the clergy. I had heard them



constantly represented, as a set of loose, worldly-minded and immoral beings, utterly careless of their spiritual duties, and intent upon nothing but fat livings, pride and luxury, and frequently addicted to drunkenness and debauchery. And if at any time an exception was made in favour of individuals, it was sure to be accompanied by an insinuation against their moral courage, or an imputation of dishonesty, in not leaving the Church, and joining "the Lord's people," as they arrogantly style themselves,—adding that they only remained in the Church for the sake of the loaves and fishes. The Church too, was not unfrequently said, in round terms, to be the Mother of Harlots, and very little better than the Church of Rome; and if they would not say in so many words, that it was scarcely possible to obtain salvation within her pale, no less was left to be inferred. But on getting a peep into some of their hypocrisy, I determined to be hoodwinked no longer, but to examine every thing for myself, and to follow the truth whithersoever it might lead me, and to whatever inconveniences it might expose me. After putting my determination into action, I soon discovered the falsehood and iniquity of the conduct of dissenters towards the clergy and the Church; and almost simultaneously the unscriptural nature and wickedness of dissent.

Then came on the reform mania, when the dissenters and radicals let loose their war-hounds upon the Church and the clergy to worry and mangle their reputation; and when with the assistance of the Beverleyan trash, the dissenting and radical newspapers, those cess-pools of dissenting slander and filth poured forth their loathsome contents, the very refuse of the lower regions, upon the clergy. Lies the most monstrous and villainous; abuse the most savage and virulent; and darts of calumny the most malignant and frightful, prepared, pointed and poisoned at the bidding of the great prince of darkness, were plentifully distributed through the length and breadth of the land, to be cast at the Church and the clergy from every corner, by the lowest, the most ignorant, and the most vicious of the inhabitants; whilst dissenting teachers were held up to the public as the very paragons of

piety and holiness, and as the patrons and practisers of every virtue under heaven. And all this was done with the most brazenfaced impudence, and incessant repetition, till good men seemed confounded, and the clergy themselves began to appear almost paralyzed. I saw this; and knowing as I did the wickedness and hypocrisy of those, who, generally speaking, were conducting the unprincipled and furious attack, my whole soul was roused, and inspirited with Christian indignation I determined to defend with all my might a body of men with whom, as to gentlemanly, excellent, amiable, and truly Christian-like demeanour, their dissenting enemies were unworthy of the least comparison. Finding as I did the clergy to be so widely different from what I had been led to consider them, I felt it to be my duty, and as a matter of debt to them in justice and common honesty, to do my utmost to rescue them from the unmerited obloquy and reproach under which they were so unjustly suffering. And I rejoice to know that my humble efforts have not been unsuccessful. My attack upon the enemy happened to be well-directed,—every man can see that I have spread confusion and dismay throughout the whole camp of those uncircumcised Philistines. This is abundantly manifest from the great outcry they have raised as well as from their recent tactics, which seem to indicate that I am now to be the common point of attack. To this I have no manner of objection; I am fully prepared for them. And should they for once step out of their common track, and produce anything like fair argument, I will argue fairly with them; but should they continue their old course of slander, abuse, sophistry, and dishonesty, I will expose their proceedings as I have already, in the foregoing pages, exposed some of yours,—to the contempt of every honest man in the kingdom. And when I say, that I will not be very ceremonious with them, they may know what to expect. They have attacked the Church and her clergy in the most ferocious and brutal manner,—a manner truly worthy of the advocates of liberalism and liberty of conscience; and this they began without the most distant provocation on the part of the victims to their atrocity. And are Britons, who breathe the air of freedom

and whom under Britain's God the world can never conquer, to bow their necks to such a petty faction of liberal tyrants, and to be ridden over rough-shod by a band of such hectoring hypocrites? And is no one to check their rampant progress or curb them in their fiend-like course? Yes, Sir, checked and curbed they shall be to their cost while I can wield a pen or move a tongue. They shall find that there are still some who feel conscious that they have neither forfeited their claims as British subjects, nor deserved the treatment they have received at the hands of an intolerant faction of interested bigots, and who are determined to vindicate their opinions and characters in the face of their persecuting enemies.

But I must pass on to remark, that the facts I have stated have been denied. A denial is very easy—very easy indeed. But to *say* that a thing is false and to *prove* it so, are not exactly the same thing. You began very bravely—very bravely indeed you would “dissect the tissue of falsehood.” Yes, yes, dissect it yes—but then comes the question, where have you done it? Where *is* that boasted dissection? There comes the pinch. You cannot tell me. But I will tell you—and my assertion is as good as yours, or that of any other convicted libeller—that *the facts are true, positively true*. Nor are they exaggerated, they are rather understated; of their truth I can produce most undeniable evidence—evidence in some instances actually furnished to me by the imprudence of the guilty parties. The truth indeed of nearly all the facts can be attested by scores of persons now living in places in which they transpired. I have been threatened with several prosecutions,—no mean proof of the guilt of those who have issued the threats, but they have all fallen to the ground. In one instance I offered to pay part of the expenses of the prosecution; but alas the hearts of my enemies failed them. They only threw the poor book into the fire; and visited a little “keen hatred and round abuse” upon its author. Indeed the facts are so accurately stated that as soon as ever I avowed my name, guilty persons, known to be such by numbers of persons in their respective neighbourhoods, were up in arms against me. I knew this would be

the case, and assigned it as the reason for not publishing my name with the first edition of the book, affirming at the same time, that should that reason be called in question I would immediately avow my name, let dissent suffer as it might. That reason was questioned, I fulfilled my pledge, and dissent has suffered, but not to the extent that it will suffer. A friend, who was as well as myself at one time a rigid dissenter, but who is now a thorough churchman, and who knows well all about the facts reflecting upon the personal character of some dissenting ministers and others, and knows individuals whom the descriptions in L. S. E. will suit perfectly well, wrote to me before I avowed my name, saying, "you should not have mentioned the name of c—— as I have received some persecution on account of it already, for *the characters are so fairly drawn that they cannot be mistaken.*" Such are his own words except that he gives the word in full of which I have given only the first letter. After I avowed in two or three of the public papers that I was the author of the "Letters to a Dissenting Minister, signed L. S. E." some persons concerned in dark deeds supposed to be there alluded to, became almost outrageous. As it regarded individuals, I confess that I was sorry that I was driven to avow my name. But as the dissenters had denied the facts, and dared me to it, I did so at once, and for all the effects of it dissenters themselves are to blame, I cannot be. I had fully shown that I did not wish to bring them before the public. But as my own word and character were at stake, I was bound to take the steps which I did, and I now declare that should I, in future, ever be placed in similar circumstances, I shall never stand for either the public or private characters of dissenters, to vindicate my own; and I wish them to understand this, for their own welfare. I should also add, that I was thinking of paying a visit of a day or two to my friend, but in consequence of the dissenters being thrown into such a fury, he wrote to me thus, "with respect to your coming to —— however glad I should be to see you, I think you had better decline it at present, *till the persecution be passed over a little, as the dissenters would almost GNASH UPON YOU WITH THEIR TEETH, in con-*

*sequence of the TRUTHS contained in your book respecting them.*" I will now give you the testimony of a dissenting minister who lives in circumstances to know that my statements are true. He says, "many of those statements which Mr. Gathercole makes of persons and places *may be* considered false." This man is not quite so bold as Charles Lushington, Esq. M.P., he does not say they *are* false, but only that they "*may be considered*" so. The fact is, he knew they were true, and that other people knew so too, and he therefore thought it best to write with caution, so as neither to admit the truth nor deny it. But poor man, in his very next words, he acknowledges that they *are* true, and "only exaggerated." He says, "they are not only exaggerated, but are presented in so false a light that they would never have been detected had they been allowed to speak for themselves." Now if they really be "presented in so false a light" it is somewhat marvellous that they should have been detected at all. And as for their being "allowed to speak for themselves," I do not know that any body has spoken for them, except that dissenters have themselves done so, by having "put the cap on," and walked abroad with it in a great rage, thus telling the public how well it fitted them. This man however, afterwards *plumply* and *fully* admits the truth of the facts. He writes, "the characters to whom Mr. Gathercole refers, and who *have disgraced* themselves, and *injured* the cause they once professed to advocate, are amongst the most awful events to which he could refer, and they have been abandoned by every respectable minister, neither would they be permitted to enter our pulpits." Here the writer fully acknowledges that the facts are true, and only endeavours to get over it by saying that the persons have been abandoned by respectable ministers, and not allowed to enter their pulpits. Now although I do not wish to be harsh with this man I must say this is positively false, and he well knew it to be so when he wrote it. For I will just ask him whether one of the worst characters to which I have referred had not actually preached in his own pulpit within twelve months before he wrote and published the words I have quoted? I will leave him to say whether it was

not actually within three or *two* months. I will not ask him whether the discourse was published, or not, nor will I mention the text. But this I will say, that I *read* a sermon purporting to have been preached within a very short distance of his pulpit; and purporting also to have been preached by a person not *very—very* much unlike the person he alludes to; and I will add that knowing the character of the individual who *did* preach the sermon, I was surprised at the very moderate spirit which it breathed, and thought I could account for it.

I did intend to give several extracts from private letters and other evidence which I possess from some of those very persons concerned in facts to which I have alluded, but in the first place, I have already greatly exceeded the limits I intended to observe in replying to a pamphlet “too foolish for refutation;” and in the second place, I am sure you cannot but be satisfied with the evidence produced whether you will acknowledge it or not,—this, as you have a “tender conscience” I do not expect you to do; and in the third place, I have no wish to expose individuals further than is absolutely necessary, for were I to produce extracts from their own letters they would perhaps deny them, and then I should be obliged to publish them entire, with their names and surnames attached; from which I would not shrink if driven to it.

And now Sir, to shew that I wish to be open and candid, I make the following proposal in soberness and honesty. Let four respectable men be chosen, you shall choose two, and I will choose two, let these four appoint a fifth as umpire, and I will engage to give them perfect satisfaction, as to the truth of the facts I have brought forward in the Letters of L. S. E.; I will engage to tell them in full the names of persons and places,—give them dates and relate to them all particulars. And I would also at the same time, if they should wish it, give them a long list of cases of gross immorality, which are neither mentioned nor alluded to, in the book at all. I would present to them such a picture of the working of the “principles of dissent” and the “voluntary system,”

as should satisfy them, that I have not gone beyond the truth in L. S. E., or otherwise I would acknowledge that I deserve all the epithets lavished upon me. I will engage for this, provided only, that they will engage to report solely their conviction, whether or no, I have exceeded the truth in the facts stated in L. S. E., and that they will secure me against every kind of prosecution (for "truth is a libel") by concealing what I might have disclosed to them in private for their conviction. And I will add that should my testimony not be thought sufficient I would produce other witnesses to corroborate it.

I have said quite enough now, I am sure, to satisfy any *reasonable* man; and shall dismiss this part of the subject, by briefly alluding to the Missionary Society, and the twenty thousand pound affair. It seems that a prosecution is to be got up on this matter if possible. I shall only say that I am fully ready to meet the hypocritical "Civil and Religious Liberty" gentry. This prosecution was savagely threatened in the Congregational Magazine for January, and a few days after, I received a letter from some man calling himself John Arundel, who wrote saying, that "probably I should not object to state to him the precise fact to which I refer, and to give him my authority," &c. *Just as though he had never heard any thing about it before.* And, if he had not and I had been disposed, otherwise, to have given him a hint or two, or a name or two, which perhaps in common with many others, I could have done, had he really wanted it; did the man think forsooth, that I should do so, with the threat of a prosecution before my eyes? No doubt the good man wanted to entrap me if possible, *previously* to a prosecution. And who indeed is John Arundel? and what is the London Missionary Society with its list of *well-paid* hangers on, that they should command my services to answer what letters they may be pleased to send to me? Let them answer the accusations brought against them by one of their own Missionaries in a pamphlet entitled "Unrefuted charges against the managing directors of the London Missionary Society, by Andrew Forbes, formerly a Missionary of their own in the East In-

dies." When they have answered these charges, it will then be high time for them to take other similar business into their hands.

The next part of your precious production which I select for exposure, is at the top of your sixteenth page. You say that I "consider myself justified in using the disgraceful language alluded to, by the precedent of dissenters, and quote in the preface to my second edition, a violent extract from a work by a Puritan, and a frantic diatribe against the Church of England, blurted forth at a dissenting meeting in some obscure town, on the authority of a newspaper" that is 'a frantic diatribe blurted forth on the authority of a newspaper'; but I suppose you mean that the authority of the newspaper rested on the frantic diatribe's being blurted forth. Be that as it may,—thus do you by dishonesty as well as falsehood prop up your dissenting system. "A violent extract,"—that is only *one*; but by referring to the preface itself, we find this *one* to be no less than FIVE. FIVE violent extracts by the *honesty* of Charles Lushington represented as *one*. The "frantic diatribe" also, by referring to the same preface turns out to be two. You then add, "but we are not informed that these disgusting ebullitions have the countenance of any respectable body of dissidents, especially of any of the leaders, and most probably they have been deeply reprobated by them." Oh dear aye—reprobated aye—who would suppose that such a temperate, mild, calm, and peaceable body of men as the dissenters have lately manifested themselves to be towards the Church, could be guilty of saying such hard things? It is well known that they are very holy, pious, peaceable and quiet people. And if it were not known, when Mr. Charles Lushington, a person so remarkable for speaking the truth, and for avoiding every thing that is dishonest and ungentlemanly, tells us so, who can help believing it? Your praise Sir, is too gross, and too indecent. And although you pretend to be speaking the sentiments of a numerous body of churchmen, find me twenty churchmen so lost to shame and integrity as to sanction such unprincipled falsehoods and shameless misrepresentations as your Remonstrance contains, if you can? Here



is a man pretending to be a churchman, and yet describing the Church as intolerant, unjust, and almost every thing that his malice can suggest, and setting forth her bitter and implacable enemies as all that is amiable, pious, and good, and "*so admirable*," that he stops not, at either dishonesty or falsehood to palliate their wickedness. Should the Church of England be termed, "the crimson whore of Canterbury," "the master-work of the devil's contrivance," "the Jugger-naut of England,"—"the corrupter of the whole frame of society,"—"a conspicuous apostacy,"—"the whore of Babylon,"—"Antichrist,"—"the Babylonian woman,"—"the mother of harlots;" and her clergy be designated "her heathen and popish caste of priests,"—"masquerading wolves,"—"belly-gods,"—"black-footed locusts," and "MURDERERS," with scores of such like charitable epithets which I could readily produce. I suppose it will be said that they have merely been "blurted forth at a dissenting meeting in some obscure town." At an annual meeting of the Ecclesiastical Knowledge Society, held in London, the CHAIRMAN cried out against the Church amidst a burst of applause, "DOWN, DOWN, DOWN, WITH THE OLD HAG!!!" Was this blurted forth at a dissenting meeting in some obscure town?" Was this deeply reprobated by the leaders, or highly applauded? If the "leaders" are not connected with the Ecclesiastical Knowledge Society, where are they to be found?

I cannot think that even you will attempt to say, that I have any where used language to equal the above; if I have it is unknown to me, and I presume likely to be so. That my language is strong and pungent, I admit, nor shall I endeavour altogether to justify it. But I must say that being brought up a dissenter my mode of thinking, and of expression, was sure to be widely different from that of a regularly educated churchman. I thought and wrote in the pure language of dissent. And this cannot be denied,—every one will be convinced of its truth by reading the regular dissenting periodicals and pamphlets. I shall be very happy to alter my style for the better, as soon as I can, but this must be a work of time, I cannot change my manner

of expression as readily as my dress. And besides as I read at present a great number of dissenting publications, it will be much longer before I improve my style materially, than were I to read other works in their stead. Notwithstanding all this, however, I do think that our blessed Lord whom we are certainly justified in taking as our exemplar, has used as strong language in exposing the dissenting Pharisees of his day, as any that I have employed in reference to the same description of persons of the present day. And that the treatment which I receive should be so much like that which he received is not so wonderful. "If they have called the master of the house Beelzebub, how much more shall they call them of his household."

On the next page you say, speaking of me, "he recommends the aid of the hangman to cure dissent." The flagrancy of this misrepresentation is at once exposed on quoting my own words, "the *abuses* of dissent naturally spring from the system itself,—are inherent in it and inseparably connected with it, and require as *their* only remedy '*curationem carnificis*,' the cure of the hangman,—the destruction of the whole system." Where is here a word about the "*aid* of the hangman?" Your base misrepresentation was evidently intended to have it believed that I wished all dissenters to be hung; whereas, I merely say that the *abuses* of dissent require as *their* only remedy the *cure*, not the *aid*, of the hangman. In truth, I believe there is many a hangman who would be ashamed of such falsification of another's words. You further on, represent me as saying, with regard to dissenters, that "the whole race, not being Christians, should be denied the rites of Christian burial." In the part of the book to which you refer, you clearly saw that I was combating the uncharitableness of dissenters, when they say that the burial service ought not to be read over all, and that I was turning that uncharitableness very justly against themselves, in these words, "as schismatics forsake the Church and cut themselves off from her, they ought to be the very first persons over whom the Church should refuse her burial service to be read. If schismatics die with the sin of schism unrepented of, I see not how the Church can con-

sistently consider them as brethren, or bury them as such. Neither can I see how dissenters can consistently claim to be buried by the Church, when they do not consider churchmen as brethren." You found it much easier to misrepresent this, than to gainsay it. And in short that dissenters and such men as you, who are perpetually slandering and railing against the Church all your lives, should be buried by her in the same terms as her obedient and pious sons is out of all character, and shows the great necessity there is for the restoration of godly discipline in the Church. Your conduct in this, however, is similar to that manifested by another instance of your destitution of the principle of honesty, you give as my words, in page fifteenth, "The curse of God rests heavily upon them." To expose such disreputable conduct I need only cite my own words. "The curse of God *appears to me* to rest heavily upon them. For every degree of heresy and false doctrine, and wickedness of practice, together with numerous discords, distractions, quarrellings, and divisions, seems to be in existence amongst them. They afford infidels an argument against religion; papists an argument against protestantism; and disorderly churchmen a refuge from Godly discipline." That the whole of this is true, you have not assayed to contradict. But only selected out part of the passage, to serve your wicked purpose. To act in your dishonourable manner it would be easy to quote the words of scripture itself, to prove that "there is no God."\*

But again, on your seventeenth page† I also find you addressing to his Lordship of London, a little piece of romance, saying that his "Lordship's imprimatur led to a second

\* Psalm lili. 1.

†In a note at the foot of your seventeenth page you seem much displeased at my having amused myself with the idea of some dissenting deacons being prone to biting and worrying folks, and advise such deacons not to bite me; for which I heartily thank you. You ought, however, to have added that I received the idea from the dissenting Mr. James, who speaking of these deacons says, "many ministers who have suffered *most woefully from their bite*, have been led to do without them altogether rather than be *worried* any more." See L. S. E. p. 150. I may here add Mr. Binney's testimony to that of Mr. James. Speaking of dissenting deacons he says, "a society of *equal* brethren subject to the capriciousness of *one man*; a fraternity of *Christian* brethren divided into petty factions by

edition" of my work. This is a perfect forgery, and you *knew* that such was its nature when you sat deliberately coining it. The first edition was published about the last day of April, and such was its rapid sale that within one month after, the second edition was called for. I have now before me a letter from my publisher, dated May 26th, 1834, in which, after speaking of its good sale, he adds, "it is therefore necessary that we immediately begin to print a SECOND EDITION:" and I gave him orders accordingly. Now this was above *two months* before the Bishop of London's recommendation appeared. Where then is the truth of your assertion that his "Lordship's imprimatur led to a second edition?" Nothing but that spite and malice which is so prominent in almost every page of your libellous tract could possibly tempt you thus to fabricate. For the advice you give at the foot of the page to dissenting Lord-deacons not to bite me I return you many thanks, for although so awkwardly foisted in, I assure you it was not ill-timed. Whether your own biting propensities induced you to caution your biting brethren or not, is not worth enquiry.

On the following page you think it right, in your good pleasure, to vent a little of your *liberal* spite and malevolence upon a company of clergymen, because they hailed (so *you* say) my Letters "with delighted acclamation." These clergymen assembled for the purpose of presenting a token of respect to one of their own order, who has ever been, and still is, highly and justly venerated and esteemed as a sterling and bright ornament of the Church, both by his diocesan and by hundreds who would feel their characters deserving of eternal infamy could they subscribe their names to such a farrago of dishonesty and falsehood as your impertinent Remonstrance. That the conduct of between forty and fifty clergyman manifesting their approbation of the consistent character and conduct of one of their number, who had been

the feuds and jealousies of opposite pillars; an *independent* expounder of God's word subject to the insults of captious criticism: and a holy devoted minister tortured under the fangs of THE WORST OF ALL POSSIBLE PERSONIFICATIONS OF HERESY AND ANTICHRIST—A HAUGHTY UNFEELING DOMINANT DEACON." *Binney's Life of Morell*, p. 296.

serving the same Master for above *fifty years*, should meet with the scornful sneer of an insolent and paltry subaltern of a factious junto of Socinian or radical and electioneering dissenting unbelievers, is no very marvellous affair; and affords no mean testimony to true virtue and real excellence. Pray were the clergy who composed that meeting to ask your mighty consequence whether they might assemble or not? If two hundred dissenting teachers and others, after one of their sham ordinations, should meet at the City of London Tavern, or any other Inn, to dine and revel, and at last go home, some of them sufficiently *merry*, and others "half seas over," it is all perfectly right, and they are only enjoying "liberty of conscience," to say nothing as to whether under such circumstances, they all retain the "right of *private judgment*" or not. But if a number of clergymen, or churchmen, assemble together for any purpose, however honourable and praiseworthy, they are to be insulted by the bigotry, and intolerance, and malignant spite of every *liberal* coxcomb. The Bradford Observer it seems, is your authority, but what I produce on the testimony of a periodical of a hundred fold value, is "only blurted forth at a dissenting meeting, in some obscure town, on *the authority of a newspaper*," when, however, you have "some base interest to consult, or some private malignity to gratify," or it suits your purpose of vilifying the Church, you hesitate not to rest your assertions "*on the authority of a newspaper*." With however, this trifling difference, I have said no more than my authority warrants me, whereas you have added misrepresentation and falsehood to what the Bradford Observer states. *You* say that the meeting hailed my book with "delighted acclamation." The Bradford Observer says no such thing. *You* say that the clergy were "assembled with a Prebendary of the National Church *at their head*," but it is false, and the Bradford Observer itself proves it so, telling you who *was* at their head. You might surely have attended to the well known aphorism of Major Longbow,—"*never to tell more lies than are absolutely necessary*." The scarcely existing Bradford Observer is notorious for not sticking at trifles, but you beat it hollow. To afford you an opportunity

of knowing something of the origin and history of that paper, I will direct your attention to a pamphlet, with a very curious title, and with quite as curious contents.—It is entitled “A Letter to those sleek, pious, holy, and devout Dissenters, Messrs. Get-all, Keep-all, Grasp-all, Scrape-all, Whip-all, Gull-all, Cheat-all, Cant-all, Work-all, Sneak-all, Lie-well, Swear-well, Scratch’-em and Company, the Shareholders in the Bradford Observer, in answer to their attack on Richard Oastler in that paper, of July 17, 1834. By Richard Oastler. Second Edition. With an Introduction, containing a Report of the Solemn Secret Committee lately held with closed doors at the ‘Observer’ Office, and an account of the Parentage, Birth, and Nursing of the Bradford Observer.”

You next proceed to quote some precepts of Scripture.—Your conduct in this, strongly reminds me of the conduct of a certain personage towards our blessed Saviour, who at once silenced him by a *proper* application of Scripture. I shall, therefore, follow our Lord’s example, and say to you, in the language of Inspiration,—“Thou hypocrite first cast out the *beam* out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” There is also another scriptural command which is quite applicable in the present case,—“Thou shalt not bear false witness against thy neighbour.” This positive command you have *again* violated in the quotation following; in which you say that I have denounced the dissenters as “demons.” Now you know that this is directly false, and you knew so when you penned it. You intimate, however, that I have violated the precepts you allude to; but the fact is, they are entirely irrelative—and therefore your application of them is a real perversion. You say, “there is a whole chapter in one of the Epistles devoted to the inculcation of brotherly love,” and then ask, “How do those precepts comport with the Rev. Author’s denunciations against his brethren the dissenters, that they are hypocrites and demons, and belong not to the pale of Christianity?” To this I answer, that those precepts do quite agree with every thing that I have said, but not with what you have said for me. They are devoted to the inculcation of *brotherly love*, but as I do not acknowledge the dissenters as

*"my brethren,"* as you have termed them, your misapplication of those precepts is at once evident. The dissenters are, at least, schismatics, living in the habitual practice of the heinous and dangerous sin of schism, and I cannot consider them as brethren without considering myself a schismatic,—and this I am not, and pray to God that he would in mercy so preserve me and keep me from falling that I never may be. And if I have said, that they do not belong to the pale of Christianity, it remains for you or them to prove the contrary. I have shown in my Letters that they are unbelievers—that they do not believe the Word of God. A Christian is one who belongs to the Church of Christ, and obeys his laws; and I have proved, beyond your power of refutation, that they do not do these. The Independents, as they term themselves, belong to the society, and obey the laws, of Robert Brown, their father and founder, and ought therefore to be called Brownists, as they used to be. The Methodists belong to the society, and follow the laws of John Wesley, whom they constantly term their *"venerable Father and Founder,"* and are therefore properly termed Wesleyans. And in the same way, all the other sects should be designated after the names of their respective fathers and founders, just as Christians are designated after the holy name of Christ, their Founder. No mistake would then occur in the employment of terms; and ignorant people would not then be deceived, as they would know at once to whose Church, or society, they belonged, and what benefits or evils to expect from their connexion with it.

It seems, indeed, that papists and dissenters may assume to themselves, respectively and exclusively, the appellation of the only true Church, or the Lord's people, and unchristianize the Church of England, and all beside themselves,—and yet be considered liberal and charitable persons; but as for the Church, no such liberty of opinion is to be allowed to her, on any account. Liberality and charitableness are to be everlastingly rung in her ears, and she is to manifest them towards her bitter and irreconcilable enemies, to the very utmost extent of the meaning which they themselves may think fit to attach to them; and all for no other purpose, than

that they may take advantage of the charitableness she manifests 'towards them, for accomplishing her downfall.— And should she, on finding them compassing her utter destruction, make any attempt to render their iniquitous stratagems abortive, she is vehemently exclaimed against as illiberal, bigoted, and intolerant; and significantly told to be easy and quiet—they would not destroy her for the world—not they; they absolutely mean to make her every thing that is good and excellent. Did they, in truth, conceive her to be a Church of Christ, and her members Christians, although their conduct towards her would be still more unaccountable, yet some credit might be due to their occasional professions. But such is not the case; they do not believe that either the Church, or her members, are anything more than nominally Christian; and hence their *consistency* in endeavouring to overturn an institution, which they say they religiously believe “destroys more souls than it saves.” In proof of what I have here stated, as the opinions of dissenters respecting the Church, I will give a few extracts. And first, one from Mr. James, who says, deliberately and distinctly, “Yes, I do consider what is usually termed the congregation as ‘*the world*,’ in *distinction* from the Church—(meaning his select society of joined members). They are those whom the Apostle speaks of as ‘*without*.’ To consider them and treat them as otherwise is viewing them in an erroneous light.” Hence it is quite clear, that dissenters do not even consider their own hearers Christians, if they be not “joined members” with them. Is it then likely that they will consider Churchmen, who never go near them, as Christians? I know they do not. But hear what an aged dissenting minister says,—“I was imbued from my earliest childhood with the idea that nothing good could exist out of the pale of dissent. None but the books of our own sect were ever admitted into our house, and as much care as possible was taken that we should not hold intercourse with the people of *the world*, for such we designated all who did not belong to our sect.\*\*\*\*\* As for going into a church, we should as soon have thought of going into a play-house, which building we were taught to regard as the house of the devil;—we did not indeed call the



Church by the same name, but we regarded it with almost the same abhorrence, and we used to speak of a church parson as of one who had no religion, morals, or even understanding."\* Mr. Hull, himself a dissenting minister for twenty-four years, and sometime the tutor of a dissenting Academy for educating young ministers, writes in the same strain. "Dissenters," he says, "proclaim the Church of England to be fundamentally and irremediably corrupt; not simply useless, but vicious; a legitimate object of contempt and execration to all men who reverence Christianity, and are concerned for its final triumph over error, guilt, and human misery. *Their children are disciplined from their infancy, sworn as it were on the domestic altar to eternal hatred of the Church and renunciation of her fellowship.*\*\*\* It is become an incorporated article of their creed, 'part and parcel' of their religion to reject the Church as something profane, and they attempt her overthrow by enlisting the better feelings, the more sacred passions of the good on the side of disorder and revolution. A fierce and ruthless warfare is commenced. *Delenda est Carthago.* The expression of this bitter feeling has not been confined to secret whispers, or to fireside conversation. Their ordination sermons, their polemical tracts, and pamphlets, their more elaborate productions, are instinct with the furor of fanatical hostility." "Intolerance," he continues, "has been common to all parties. In the present day, it is eminently characteristic of the dissenters. It appears in the unfeeling complacency with which they UNCHRISTIANIZE, that is DOOM TO PERDITION, all who reject their particular dogmas,—and in their avowed intention to subvert the national Church by political influence and intimidation." "They behold in the Church nothing but a Pandemonium, while they are ready to exclaim, with Ferdinand,—'Hell is empty, and all the devils are here!'" I could produce a host of other similar passages from the writings of dissenters were it requisite, and would my limits allow of it, but I conceive these amply sufficient to satisfy any one as to the charitable, and tolerant, and liberal feelings of the dissenting faction towards the Church.

\* Autobiography of a Dissenting Minister, p. 3.

In concluding my observations "upon this head of your remarks," I have now only to add two other shameless falsehoods to the very long list which already appears against you, and which affords a sad illustration of the "character which you desire to maintain in society;" or, perhaps, rather of the character which you are *likely* to "maintain in society." You represent me as calling every dissenter a "dog," adding, very sapiently, "No—I write hastily, he will call him. 'Devil.'" The words "dog," and "devil," you have put between inverted commas, thus giving your readers to understand that they are actually my words, whereas, I defy you to show where I have ever called dissenters by any such terms. Why, Sir, every man in the kingdom, who has the slightest regard for his character, be his station in life ever so low, would feel himself contaminated by only having his name mentioned in connexion with that of a fellow so lost to all shame and decency as to be capable of such wilfully flagitious and contemptible conduct. Many of the most abandoned wretches in the community act towards each other with a higher degree of honour and integrity. And I, this moment, know two avowed Atheists, who would absolutely be ashamed to be seen in company with such a character. No wonder that you are such an advocate for liberalism and latitudinarianism; you are aware they afford you sufficient scope for speaking and acting as you like. Nothing can be produced more pointedly in proof of the great excellency of the Church of England, than her meeting with the malicious opposition of such men as you.

I now proceed to make a few passing remarks upon the remainder of your pamphlet; and having already much exceeded the bounds which I at first intended should contain the whole of my reply, I will be as brief as I possibly can. What now remains has very little to do with the main object of your foolish production, and is little else than a mass of fulsome adulation of dissent, dissenters, and their dissenting schemes, for the propagation of their unscriptural, and therefore dangerous, notions. While the Church is abused, and vilified, as degenerate, intolerant, and almost every thing else that is bad, dissent and its devotees are eulogised as

every thing that is good and excellent, yea even "admirable;" and this, too, at the expense of truth and honesty.\*

You begin by telling us, "that the aggregate number of dissenting chapels amounts to about 8,000," of all sorts, sects, and sizes. But where you obtained your information you have not intimated; and, therefore, its truth stands on very precarious ground. The Congregational Magazine, in 1829, stated that the number was then 6,522. But as it is a dissenting statement, it is most likely grossly exaggerated. I should be inclined to believe that the real number was then not at all more than about 5,000; for, on every subject connected with their numbers, the dissenters have been most industrious in circulating the grossest and most barefaced falsehoods. Supposing, however, the number of their meeting houses in 1829 to have been 6,522, and we add to them 500, as the increase since that time, which is 100 a-year, and I believe the outside, we then, in round numbers, have 7,000. Allow to each of these, one with another, 200 hearers, and we have altogether 1,400,000 dissenters in the country, which is, I am certain, the utmost amount of their number. I know this estimate will be called preposterous and ridiculous and absurd, and every thing of that sort; but that will not alter the matter. I know and have been at a great many dissenting meeting-houses in different counties, and I am satisfied that the average number of hearers is not at all more than that which I have stated. For although in some of the large towns and densely populated districts, some meeting-houses may have four or five, or five or six hundred hearers, and perhaps here and there, one (if any at all) a thousand; yet who is not aware that there are hundreds upon hundreds that have not a hundred hearers each, nor anything like it?—

\* So much noise and nonsense do the dissenters and liberals continually make about *intolerance*, and all that sort of thing, that to a person, who read nothing but dissenting publications, and was otherwise ignorant of the state of the case between the Church and dissent, it would appear that the dissenters were persecuted by the Church in the most cruel and barbarous manner. If, forsooth, the Church made a regular practice of burning twenty or thirty thousand dissenters every year, the hypocrites could scarcely make more noise than they do. We never hear a word about the cruelties and murders perpetrated by them during the Cromwellian usurpation. That seems quite unfashionable.

Scores, indeed, have not fifty, and some are entirely shut up. I have now before me a list of the members connected with the Baptist meeting-houses in Yorkshire and Lancashire, and of the members connected with each of them; from which list I find that the number of meeting-houses is fifty-five; and the number of members in all 4,258. Divide the latter number by the former, and it gives 77 as the average number of members to each meeting-house. And as the number of members may not unfairly be considered as *half* the congregation, we shall have to each meeting-house, one with another, 154 hearers; which confirms what I have above stated, that 200 hearers to each meeting-house, one with another, is the very utmost number that can be justly claimed. It must also be remembered, that Yorkshire and Lancashire are the most extensively manufacturing, and therefore the most thickly populated, counties in England. I do not mean to say, that fifty-five is the whole number of Baptist meeting-houses in these two counties, but only that the number of members attached to each, may be fairly considered as *half* the number of hearers. And in this I am fully borne out by a return which was, on the 8th of July, 1830, ordered by the House of Commons to be printed. This return only "regards the county of Lancaster," and according to it, we find the number of Baptist meeting-houses to be 60, and the number of their hearers 9,248. Now allow to each of these 60 meeting-houses 77 members, and we have 4,620; consider this number as *half* the number of hearers, and multiply it by two, and we have 9,240 hearers,—remarkably enough only 8 less than the 9,248. And be it recollected that both the number of *members* to the fifty-five meeting-houses, and the number of *hearers* to the sixty, are furnished by the Baptists themselves; and taken together, very accurately prove my assertion, that the number of joined members may justly be considered as *half* the number of hearers. Allowing, therefore, to each meeting-house, one with another, 77 members, and multiplying that number by two, it will give us 154, as the number of hearers to each meeting-house.—Consequently, when I say that the average number of hearers to each meeting-house is 200, it is very much to the advantage

of the dissenters. The 7,000 meeting-houses, then, multiplied by the 200, gives us 1,400,000 dissenters in the country in all. Give them the further advantage of 100,000, and even then, out of the fourteen millions of inhabitants, we shall have but about one million and a half of dissenters.—One million, or one million and a quarter, however, would be much nearer the truth.

I confess that I have not been a little astounded at a statement lately put forth by Dr. Pye Smith, in reference to this subject. He informs us that last year, “some *gentlemen* in London took *great pains* to obtain a more *minute account*, using *every precaution to secure accuracy*,” than had been previously furnished. The result of all the *great pains, minuteness, precaution* and *accuracy* of these said London *gentlemen* is, that “from two hundred and three towns and villages in twelve counties,” they have been enabled to furnish a list testifying that the dissenters have in them 306,598 hearers, and 69,653 communicants; and the Church only 166,099 hearers, and but 9,625 communicants; that is, that in those two hundred and three towns and villages, the dissenters have a majority over and above the Church, of 140,499 hearers; and no less than 60,028 communicants!!! Now the great difficulty that here presents itself is, to imagine how Dr. Pye Smith could for a moment suppose, much less believe, that there is any thing like truth in this enormously bold and extravagant statement. And yet he tells us, that it “can be regarded as only an *approximation* to a specimen; and that not so favourable to the non-conformist part as complete returns would be.”\* There is really no accounting for things now-a-days! One would, however, like much to see “*complete returns*” furnished by the aforesaid pains taking, minute, precautions, and accurate “gentlemen in

\* See page 46 of Dr. Smith's Letter to the Rev. Dr. Lee, appended to his “Sermon on the *Temper* to be cultivated by Christians of different denominations towards each other.” After a sermon on such a subject, it is much to be regretted that Dr. Smith should have manifested such a rancour of spirit as is evident in his Letter to the Rev. Dr. Lee. No doubt he felt extremely sore at the difficulty he found in framing a reply to Dr. Lee's masterly and unanswerable Letter entitled “Dissent unscriptural and unjustifiable;” but still he should have kept his temper.

London," that we might enjoy something more than an "*approximation* to a specimen" of their "*accuracy*."

I should not have said so much on this subject, but for the extravagant and audacious falsehoods, with which the dissenters have so grossly insulted the public. For in point of numbers, and compared with the bulk of the nation, they are really insignificant; as it regards noise and bluster, however, they are truly a very mighty and potent body. And in this light the nation is at last beginning to view them. It was indeed impossible that it could be long deceived by the impudent assertions of the interested advocates of a system of such barefaced imposture and falsehood. A system in short so unscriptural and iniquitous in its nature and tendency that it only wants to be exposed to the piety and good sense of the public, to be at once abandoned with aversion and abhorrence.

Your next object of laudation is the Home Missionary Society,—a society which has for its end and aim the propagation of the evil principles of dissent, by sending its strolling agents up and down the country to create discord and division between the authorised servants of Christ and their parishioners. Considering you as a worthy advocate of a society whose operations are so pernicious to Christianity, I should have passed over your remarks in vindication of it entirely unnoticed, had you not in your eagerness to maintain your *character* committed towards me an act of shameless injustice. I refer to your appendix, to which you have directed your readers at the foot of your twenty-first page, and where you have quoted, of my animadversions upon the proceedings of this society, just what suited your own unhallowed purpose. You have quoted my *assertions* but with the characteristic dishonesty of a dissenting liberal, you have entirely jumped over what I have produced in PROOF of those assertions; and no sooner do you get to the end of the "proof," than you commence another quotation. This is sufficiently illustrative of your malice and dishonesty. I have accused the Home Missionary Society of palpable *treachery*, in professing to send their "itinerants" only where what they call the gospel is not preached, and of act-

ing in direct opposition to such professions, concluding my accusation thus, in the last words of the quotation you have given,—The society's preachers "have a predilection for towns and villages where the clergy have been labouring devotedly for the spiritual good of their people." Thus far you cite; I proceed as follows, "As a PROOF of this among several which might be produced, I could name a large and respectable town with a worthy and excellent rector, who besides employing a curate, (I might say two) faithfully preaches what dissenters themselves would not deny to be the gospel." And so on I write for about a page. The fact is this, the Home Missionary Society sent a preacher into the town alluded to, but so sensible was the man that his staying there was in direct opposition to the professions of the society, that he called upon the curate, (and I believe upon the rector also) and acknowledged that such was the case, and said that he would write to the committee, and he had no doubt that he should be withdrawn. He *was withdrawn*; but another was sent, who is there still, and who has since had the impudence to accuse the clergy of the town of inadequately supplying the people with evangelical instruction; and the inhabitants of being "below mediocrity in moral feeling towards the general principles of the gospel." These accusations were laid in a printed circular, the object of which was to get money to build a meeting-house, to enable this liberal and charitable vagabond to supply the awful deficiencies of the laborious clergy of the parish. And to perfect the wickedness of this piece of business, this very circular was signed by the very man who had called upon the curate, and had left the town because there was no need of his services there. And moreover, I myself called upon the preacher who had put forth the shameful circular, and asked him whether he would say that the gospel was not preached in the Church; and he told me at once that the gospel *was* preached in the Church. I then intimated that as such was the case he was staying there in opposition to the professions of the society; "O" said he "but you know our principles are not preached in the Church," or words to that effect. To which I replied, "O very well—now then I know what you mean by the

gospel." Now I would ask (not you Sir, but) any man who has any regard for either truth or honesty whether this whole transaction from beginning to end be not a piece of glaring deceit, hypocrisy, and perfidy. And whether, if what you say be true that this society "is promoted by members of the Church of England," such churchmen are not a disgrace to the Church, and partakers in the sins of a society whose proceedings are so unchristian and so iniquitous; as is further exemplified on the twenty-fourth page of L. S. E., which exemplification I thank you for transferring to the forty-ninth page of your pamphlet. Had you overturned the two proofs of the Home Missionary Society's wickedness which I have produced, you would have done it effectual service. But like the fraternity to which you have allied yourself, you seem to be in no very great love of any thing like proof or truth. I ought to add that there is now a meeting-house building in the town above mentioned; not, however, because the *people* wanted one, for there are very few independents in the town, but because the preacher wanted one, to make himself a great man and to bring money into his pocket. This is the case in very numerous instances; meeting-houses are built to gratify the vanity and serve the interest of the teachers, whilst the people are saddled with a debt and its interest for years; till in some instances becoming tired of their teachers and the "dissenting interest," that is, the "*dissenting teachers' interest*," they leave them altogether and return to the bosom of a Church where they can enjoy "true religion without excitement, piety without ostentation, and peace without disturbance."

From the Home Missionary Society you pass on to the London Missionary Society, and speak very loftily of its transactions and success. But you ought to have known whether or not, all is true that is put forth in their annual reports, &c., and whether matters are not therein sometimes so highly exaggerated and coloured *to make an impression at home*, and get money out of the pockets of the people, that they wear an aspect of almost anything but truth. Had you favoured the public with an *explicit and particular* account of all the money received and expended by this society since



it first started, you would have done it a great favour by placing its pecuniary affairs in no *worse light* than they at present appear in the eyes of many people who know some little about them. I would again recommend to your perusal and refutation a pamphlet entitled "Unrefuted charges against the managing directors" of this society, by one of their own missionaries, who is well acquainted with a good deal of their *honesty* in money matters ; and has felt, as well as others of their missionaries, some little of its effects.

The methodists are the next persons whom you so fosteringly take under your fatherly wing ; and to whom you would give "the benefit of the common reclamation which you would make for *unshackled liberty of opinion*." To all this there can certainly be no manner of objection ; only it seems rather odd, though truly *liberal*, that I also am not to partake of the benefit of this common reclamation for "*unshackled liberty of opinion*." It seems your liberality is of the real old-fashioned sort which was so abundant in the halcyon days of good Oliver Cromwell and his pious dissenting and liberal brood, when every man might enjoy the benefit of "unshackled liberty of opinion" but the poor Churchman. If *he* was known only to have a common prayer-book in his possession, he was fined, and imprisoned, and shackled to his cost. It is not, however, for "*unshackled liberty of opinion*" that you, and your pretendedly liberal faction, contend—but for unshackled liberty of *ACTING*—acting just as you please towards all who disagree with you. Every man enjoys unshackled liberty of opinion, and ever has done, all the world over. It would match any one to shackle another's opinions ; for no law can reach a man's thoughts. It is when those thoughts or opinions are manifested by *ACTIONS*, that they become amenable to the laws. All such words and phrases as those, so common in the mouths of a certain party, about liberality, and charity, and liberty of conscience, and liberty of opinion, and the right of private judgment, and all that sort of cant, are mere clap-traps used for no other purpose than to gull the unwary, and promote the *really tyrannical* and *despotic* ends of those who employ them. True liberality is only with the Churchman ;

and that the people already begin to discover, from the horrid misgovernment of professed liberals during the last three or four years. I would allow every man, whether papist, dissenter, mahometan, or pagan, to enjoy liberty of opinion, or liberty of conscience, to the very utmost extent; and I defy you to show where I have ever said a word to the contrary. I would argue with any man if I thought him wrong, and endeavour to reason him out of his opinions,—but nothing further; and I would allow any one, with the utmost cheerfulness, to go equally as far with me. And had I believed that you, and your dissenting fraternity, had no intention of going further, I should have probably dealt with you a little more leniently; but when it was so clear to me, as well as to hundreds besides, that you were determined, if possible, to destroy the Church, the dearest object to every true Christian and Britain, I was resolved that, if I was sacrificed in the attempt, I would face the enemy boldly and give him battle. I knew his *weak* part, and attacked him there, where he little expected it. I have succeeded, and rejoice at my exploit—and am happy in the consciousness of having rendered some little service to the Church of God, and to my native land. And as for the groanings of the enemy, in all parts of the country, I can now very calmly sit and listen to them—and, in the mean time, gather strength for another blow, should I discover that they require one.

But I must proceed,—passing over your remarks upon the Wesleyan and Baptist Missionary Societies, I come to the Bible Society, the British and Foreign School Society, and the Religious Tract Society. These, it seems are sure to be excellent, *because* in them “dissenters have been, and are, largely amalgamated with Churchmen.” Now, surely as you are so generous as to allow all sorts of dissenters the benefit of “*unshackled liberty of opinion*,” I may for once claim to express it, as my opinion, that the very circumstance of Churchmen and dissenters being amalgamated in these societies, is no credit to either party, because it is impossible for them to act together without a great sacrifice of Christian principle, and manifesting a great deal of hypocrisy.—What upright mind is not disgusted at the glaring insincerity

manifested upon the platforms of the Bible Society's meetings? Is not the canting dissenter to be heard there hypocritically calling Clergymen his *dear* brethren, when perhaps, at a purely dissenting meeting, within twenty-four hours before, he had been describing them to be, as a body, the very refuse of the earth, and the off-scouring of all things; and is, perhaps himself the author of some vile and scurrilous tract, fraught with falsehoods, in opposition to them, and the Church? Such conduct may be quite in character with a dissenting teacher, and a factious liberal, but a disgrace to any Clergyman; and I am glad to know that many consider it so, and are altogether withdrawing from the Society. Of the proportion of Churchmen connected with the British and Foreign School Society, I know nothing, and shall only say, that if there were no *Church* School Society, there might be some excuse for Churchmen uniting with another. The very names and characters of some of the principal persons connected with it, is quite sufficient to determine its nature and tendency, to say nothing of the illiberal nature of some of its conduct towards the Church. That the Religious Tract Society is "apparently unknown to the Episcopal Bench" seems also not to meet with your condescending and gracious approval. Your ideas of the Episcopal Bench are of no very elevated description, if you can imagine that the Bishops could be so lost to a sense of their duty as to have any thing to do with such an amalgamated Society. That Clergymen and dissenters sit together in committee may be true; but that they "transact its business in uninterrupted cordiality of operation," I do not believe. Pray, what is the reason that Milner's unanswerable chapter on National Religious Establishments is left out of his Church History published by this Society? Did the Clergy who "sit in committee with dissenters," make no sacrifice of principle on this occasion? Certainly they did. But why did not the dissenters make the sacrifice, and let the chapter be printed? O dear no, that is another thing altogether,—the sacrifice is always to be made by the Clergy. And I will say, that it is dishonourable to a Clergyman thus to sacrifice what he believes to be the truth to satisfy a determined enemy, and a

disgrace to him as a minister of God, who requires all his servants to be consistent and decided, and to abandon all motives of worldly policy and expediency, and not to do evil that good may come.

After bestowing upon your dissenting allies a pretty liberal quantum of flattery, so gross as to disgust any *modest* dissenter, and any body else but a liberal sycophant. You enter, in a very "statesmanlike manner," upon the mushroom question of National Religious Establishments. And here again, by showing your malice against the Church, and defending her enemies, you fully exemplify the hypocrisy of your pretension that you are a member of the Church of England. You admit, that if your friends do "seek to destroy the Establishment and to enrich themselves with its spoils" they "must be the most inconsistent and most hypocritical of mortals."\* Here, for once, I perfectly agree with you. But you say, that "You do not go too far when you assert, on the part of all moderate dissenters, that they would protect her from violent aggression or spoliation." Whatever may have been your own ideas, this sentence must be to every one else two or three degrees below sheer nonsense. Do you mean that the dissenters will protect, or prevent the Church from violently aggressing upon, or spoiling *them*? Or do you mean that the Dissenters will protect the Church from receiving violent aggression, or spoliation from her enemies? If the latter be your meaning, it simply amounts to this,—that the dissenters will protect the Church from the violent aggression, or spoliation of dissenters; for they, and they alone, are her enemies. For although there may be some, who are only united to dissent as far as regards their opposition to the Church, yet these are chiefly, if not altogether, led into such opposition by the reiterated misrepresentations and falsehoods of dissenters. But say you, in a citation from a dissenting pamphlet—(of course an impartial production)—"The religion of the Church is the religion of the dissenters." Were it not for the evident absurdity of this assertion, one would be disposed to ask what they then dissent for? It is added, that the "dissenters desire to

\* Remon. p. 29.

see destroyed nothing that they believe to be conducive to its religious efficiency." But, liberal Sir, what "THEY believe to be conducive to its religious efficiency," and what WE believe to be so, happen to be so widely different. *They* believe that neither regular ordination, Apostolical succession, nor the existence of Episcopacy, nor in fact any thing that is essential to her existence as a Church, is conducive to her religious efficiency. *We* believe the contrary ; and the question, therefore, is, are they to judge for us, or are we to be allowed to judge for ourselves. The same mode of reasoning is to be applied, to what you and your dissenting fraternity are continually designating "the *just* demands of the dissenters ;" for the question is, who is to be the judge, as to the justice or injustice of those demands? Are they to be judges in their own cause? That would, I dare say, be liberal enough. So far as it regards a Registration of their births, their marriage contracts, and any thing else, which neither invades the rights of the Church, nor does violence to the consciences of any of her members, no person wishes to throw any obstacle in their way. If dissenting men and women have a mind to enjoy the liberty of their tender consciences, in making bargains with one another, to live together for life, or for any shorter period, just as the fancy at the time, or afterwards, may dictate, and without the interference of a third party, let them do so by all means. Only, for humanity's sake, let a law be passed to oblige them to maintain all their own illegitimates. For if the marriage contract may be broken and set aside at pleasure, as some of your dissenting brethren contend, I see not how the parental and filial relationship can be sustained, except so long as it may be agreeable to the tender consciences of the respective parties.

With regard to the separation of the Church and State, and to what dissenters term abuses in the Church, I have *yet* to learn what business they can possibly have with such matters at all. They cannot be affected by them, and if the Church be contented, what business is it of theirs. If they be so eager for the remedy of all abuses let them apply their fancied Herculean labours to the cleansing of the Augean

stable of dissent.\* If they will mind their own business, they will find filth enough amongst themselves, to employ to the full all their time and purifying talents. That there are abuses of the Church I shall not attempt to deny. A denial on my part would be utterly useless, while such a man as your brother Dr. Lushington is allowed to hold several offices connected with the Church. He and several other consistent radicals, whom I could name, are for ever raving about Church reform, and yet are practically the greatest enemies to all kinds of real improvement, there are in the country. Whilst they eat of her bread, they are lifting up their heel against her. Some of them are actually in possession of three or four pieces of preferment, and yet constantly bawling about pluralities and abuses of the Church. It is hoped indeed that Dr. Lushington will be relieved of the offices which he holds, for it can scarcely be imagined that the bishops, under whom he is placed, will allow their King to be bespattered with his balderdash, without manifesting their decided disapprobation. His removal from his various offices would yield nothing but satisfaction to all those whose opinion is worth anything.

\* I cannot do better than copy here the advice given to the dissenters, by the Eclectic Review in reference to their "*run upon the Church*" and in particular to the Ecclesiastical Knowledge Society and its proceedings. The Eclectic says, "If there are dissenters who say 'We regard the schisms that divide us to be no evils, or evils inconsiderable and accidental' (a favourite word) they stand convicted, in the view of all independent and intelligent men, of an *infatuation as egregious* as any that has prevailed in the Church; and we boldly say, that the holders of such a doctrine have *much to learn, before they should assume the office of instructing the nation in the principles of ecclesiastical knowledge*. But, if they rather confess the magnitude of the evil, yet aver that it is quite beyond their power to remedy, they lay themselves open to the obvious retort, *that those whose own house is infected with so fatal a mischief, as a dominant and contumacious spirit of discord, should first employ all their diligence in attempting its removal, before they look over their fences to mark the errors of their neighbours*." Eclectic Review, Sep. 1831, p. 194. Here this dissenting review tells the dissenters in plain language to look at home, and cure their own evils, and exercise that "*dominant and contumacious spirit of discord*" so prevalent amongst themselves before they attempt to interfere with the Church. And it is certainly capital doctrine, downright good advice. And I would recommend the Editor of the Eclectic, who is supposed to be also the Editor of that vile thing, the Patriot, to attend to his own advice, and benefit by his own instructions, remembering that *example* has much greater weight than precept.

I shall pass over your sage remarks in reference to Church Establishments, without further notice. For as you have neither attempted to answer a single argument which I have advanced on the subject, in my "Letters," nor produced any thing upon them, worth reading, I have nothing to reply to. I cannot, however, avoid an observation or two upon the important "charge" you have condescended to deliver to his Lordship of London, and which you request him to "ponder" at "every moment of leisure." And in order to ensure something like obedience to your high commands, you remind his Lordship that in case he should presume to disobey, "events" would be likely to "come to an extremity you have hinted at, and which it is painful to contemplate."\* Events which "*might involve the nation in the most fearful calamity*," and his Lordship with the rest of course.† In another place, you tell his Lordship that unless he comply, he "will have to yield to *arguments* which you are too cautious, or too courteous to specify."‡ What these *calamitous events*, and *powerful arguments* are, may be easily understood from the broad "*hints*" you have given. They seem to be all included in that portentous word—**REVOLUTION**. It appears that nothing less than a **REVOLUTION** is contemplated by our liberals and dissenters, that they may revel, the former in "unshackled liberty of opinion" alias *action*, and the latter in full "liberty of conscience" alias unbounded licentiousness. All our social, and civil, and religious institutions are to be destroyed, and every man (at least every liberal) is to have the liberty of doing that which is right in his own eyes. In other words all the wisdom of ages is to give way to the novel and crude notions of our modern *illuminati*, and we are to be entirely reduced to a state of heathenish barbarism; for I see not how each individual can possess and exercise, what you mean, and what is generally understood, by "unshackled liberty of opinion," without such being the case. To say the least of it, the threat of a Revolution, does not seem very compatible with the idea of a "good citizen," and much less so with that of a Christian and a professed member of the Church of England, and less so still, when

\* Rem. p. 35.

† Rem. p. 7.

‡ Rem. p. 31.

that threat is uttered to one, who holds such an office in the Church of Christ, and such a station in civil society, as are held by the Lord Bishop of London. Little less however, was to be expected from one who very "courteously" accuses his Lordship of acting "incautiously," and even with "error or perverseness."\*

I have now arrived at your concluding paragraph; and the only thing in it I shall notice is, your vast modesty, in giving us to understand what a very good, and what a very nice man you are;—that your "name belongs to a family whose FAME has never been sullied by bigotry, or the practice of *malignant defamation*." This is, to be sure, your concluding puff—the last blast of your trumpet; and liberal and high-sounding though it be, it is perfectly gratuitous, as every one who has read my book, and your defamatory pamphlet, will consider it. It would seem that you had yourself some misgivings on the subject, and being justly afraid that your readers would come to an entirely opposite opinion, you thought it expedient, and enlightened, and liberal, to put them in mind, once again, of the mighty consequence, and vast importance of the exalted personage whose production they were perusing. Knowing, as you undoubtedly did, with what malicious and false accusations you were about to stuff your Remonstrance, against one who had never done you the slightest injury, either by word or deed, and to whom even your existence was unknown, it was nothing but *liberal* that you should *commence* your paper with some of your before unheard-of excellencies, such as your being "a good citizen,"—"a member of the Church of England"—"actuated by the principles of Christianity,"—and your intending to say nothing "unworthy of the character which you desire to maintain in society," and so on. But surely, at the conclusion, when people had such an abundance of evidence of your character before them, you might have left them to form their own judgment. But you inform us that "you were writing for other eyes besides his Lordship's," and it may be therefore supposed possible that you had in view the "Dissenters' Parliamentary Committee," through whose influence you

\* Rem. p. 6, 45.



were possibly anticipating a seat in Parliament, and to whom such a flourish about your *unsullied* self and your *unsullied* family, would be a sort of indirect intimation of your unsullied desires. But we will just glance at this unsullied family, and see whether it be true or not that its name has never been sullied by "*the practice of malignant defamation.*" Most persons, I dare say, will recollect the libellous slander which your brother, Dr. Lushington, lately thought proper to cast, not only upon his present Majesty and his Ministers, but also upon their late Majesties, George the Third, and George the Fourth. One newspaper, just afterwards, said, "Dr. Lushington has delivered a speech to his constituents, in which passages occurred, more befitting the lowest and most disgusting purlieu of Billingsgate, or St. Giles's, than the atmosphere of Doctors' Commons, or St. Stephen's. Dr. Lushington has acted *with* the Duke of Wellington and Sir Robert Peel—has acted *under* the Duke of Wellington and Sir Robert Peel—has *accepted favours from* the Duke of Wellington and Sir Robert Peel—and in the speech, to which we allude, he employs comparisons, with reference to his benefactors, which would disgrace the columns even of the lowest Sunday Newspaper, and would not be tolerated in a well-conducted pot-house." This *civil* Doctor, after libelling his present Majesty, telling his subjects that "They had against them first the King,"—exclaimed, like an orator of the true firebrand order, "What is now the state of the country? For ten years they had a Monarch who was insane—for ten more he was succeeded by a cold-blooded voluptuary; a change came which had excited hopes, and these were now to be blasted." Thus, not even the dead can rest in their graves, without being visited with the calumny of this uncivil Doctor. And even the ashes of George the Third, of venerable and pious memory, are to be disturbed by this heartless slanderer,—and "the good old King" to be inhumanly insulted for an affliction, which, being a visitation of Providence, he could by no means help; and which, one would have thought, would never have been mentioned without regret, by any one but some unprincipled Atheist. Then, amidst other *civil* language, this *civil* Doctor gave vent to ideas afloat in

his *unsullied* head, and ungratefully compared Sir Robert Peel and the Duke of Wellington, his *benefactors*, to *swindlers and prostitutes*!!!! Very pretty language for a Judge! Is here no "*malignant defamation*?" Did Sir Robert Peel or the Duke ever commit an act to justify the use of such "*filthy comparisons*?" So abominable was the language of this enlightened and unsullied Doctor, learned in the law, and a *liberal*, that the *Times* said, "The language indeed, which it now seems to be admitted that Dr. Lushington had recourse to, *was such* that we actually struck it out of our account of what occurred at the Tower Hamlets Meeting, from a real suspicion that the report was erroneous, and that the insertion of the passage complained of by Sir R. Peel, might have been looked upon by the learned Doctor, as an offence,—nay, an outrage against his own reputation." Reputation forsooth!!! The *Standard* remarked "We positively have read nothing so disgusting as this extract since the celebrated *Suttee* speech in defence, and for the continuance of oriental abominations." This "*Suttee* speech" was delivered by this *liberal* and *civil* Doctor Lushington, in DEFENCE of the inhuman and horrid practice of BURNING WIDOWS ALIVE ON THE FUNERAL PILES OF THEIR HUSBANDS!!!! So much for the *unsullied* fame of Dr. Stephen Lushington! Shall we be again foolishly told that the fame of your family "has never been sullied by bigotry or the practice of *malignant defamation*?"\*\*

And after having convicted *you* of so many downright falsehoods in the preceding pages, the public will not require another word to show them whether or not your name or fame be unsullied by the "practice of malignant defamation." The spite and malice which you have so abundantly manifested not only against me, but against the Church, and almost every thing connected with her are scarcely to be equalled within the compass of any other pamphlet of the same size. And it will match you to point out to me another to equal it, written by a professed member of the

\* Doctor Lushington's unfeeling allusion to the insanity of "the good old King" has appeared to me much more iniquitous since I received an intimation that he has himself a son labouring at this very moment under the same afflictive malady.

Church of England. And I would seriously advise you, enlightened and liberal though you be, before you attempt again to write anything for the public eye, to reflect upon the import of that old maxim, *ne sutor ultra crepidam*,—endeavour to understand your subject or otherwise let it alone. And recollect that to assert a thing and to prove it are very different from each other. For whenever you have attempted in your Remonstrance any thing like argument you have produced nothing at all but a few loose irrelevant assertions, which prove absolutely nothing but your own total ignorance of the subject, and your consequent incapability of managing it. You threatened very bravely to dissect what you were pleased to term the falsehood of L. S., E. but you have not even *proved its existence*, and therefore no dissection of it is to be found. Whereas I have *proved* you guilty of above a dozen gross falsehoods. In short your whole production is a mere compound of ignorance, malice, and falsehood, and therefore a very suitable prop to the dissenting system of imposture and delusion which it was meant to serve.

I will now leave you to the enjoyment of your “unsullied fame,” and to your inenviable “practice of malignant defamation;” just remarking that if the electors of Ashburton do not at once call upon you to resign the trust which they have so unfortunately committed to you, and rescue themselves from the trammels of a petty and insolent faction of dissenting tyrants, and the degradation into which they have unwittingly fallen, their characters and conduct can be viewed in no very enviable light by their free, enlightened, and upright countrymen.

To expose, of your proceedings and of those of your party whatever I may deem necessary to serve the cause of God and his Church, I shall ever esteem it,

An honour to be,

Sir,

Your most obedient humble Servant,

M. AUG. GATHERCOLE.

March, 1835.

## APPENDIX,

*Containing Replies to the Eclectic Review, the Evangelical Magazine, the Congregational Magazine, and the Ecclesiastical Journal ; and also an Answer to a pamphlet, entitled " A Reply" to L. S. E. by " A Congregationalist."*

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Not thinking the remarks which the above-named publications have made upon my " Letters to a Dissenting Minister signed L. S. E." worthy of a separate reply, I have thought it as well to notice them here, that the public may see their nature and character. And I think it but just to tender here, in the first place, my most cordial thanks to the persons who have made them, for the very high honour which they have so generously, so disinterestedly, and so very *liberally*, conferred upon me. They have paid me unquestionably the highest compliment of which they were at all capable. And I do aver, that nothing will ever give me greater pleasure, nor afford me a more satisfying proof of the rectitude of my principles and conduct, than the reception from them of such unequivocal praise both as to kind and degree as that with which, after the true dissenting fashion, they have so greatly favoured me ; assuring them, that I will ever use my utmost endeavours to merit at their hands a similar meed of like approbation. And I cannot do better than seriously and earnestly recommend, as an excellent criterion of the true value of any work, the furious abuse of the above pious and heavenly characters, and of their " dear dissenting brethren," who, like themselves, all deal very largely in the same commodity. For, in addition to the *Eclectic Review*, the *Congregational Magazine*, the *Ecclesiastical Journal*, and the *Evangelical Magazine*, I have also been honoured in the same way by the *Leeds Mercury*, the *York Courant*, the *Bradford Observer*, the *Jersey Herald*, the *Leeds Times*, the *Morning Chronicle*, the *Spectator*, the *Courier*, the *York Herald*, the *Morning Advertiser*, the *Patriot*, the *Times*, and several other periodicals, whose names I cannot at this moment recollect. And what makes it all so very droll is, that at the same time, and almost in the same breath, in which my dissenting enemies are so roundly abusing me and the book, they affirm, that the latter is not worth an answer, that it requires none and deserves none, and that I am entirely " beneath their notice."

The following are a *few* of the honourable epithets which my gentle, mild, pious, and holy, dissenting opponents have applied to me ;—" evil minded scandalous libeller—frenzied partizan—lying slandering enemy—bully—coward—high antinomian—buffoon—turncoat—ycleped Evangelical—madman—foul and scurrilous slanderer—poisonous scribbler—his name is pollution—an apostate and railing curate—renegade—bullying antagonist—

Goliath of the Establishment—foul and false scribbler—truculent slanderer—apostate—below the common profligate and hardened infidel—actually filled up with worse than brutal malignity—vile slanderer—worse than the profligate of the streets—the most licentious slanderer the age has produced—libellous scurrilous episcopalian—most unprincipled polemic—scurrilous and audacious libeller—most depraved man that ever lived—wanton professor—a base and wicked man who can look for nothing but the judgments of the Almighty—a contemptible scoundrel—toad—viper—envenomed reptile—blackguard—**FOOL—DAMNABLE APOSTATE.**”

This, gentle reader, this is some, and but a very small portion, of the moderate and charitable language which has been applied to me by those pretendedly pious and heavenly-minded folk, the dissenters, who are always making such a vast deal of noise about charity, and liberality, and moderation, and liberty of conscience, and all that sort of thing; and who have bawled out so lustily about my having treated them with a little too much sharpness of invective. I will, however, say, that if it can be shown, by impartial judges, that I have any where used language equal in severity to that just cited, I will engage to burn every remaining copy of my work, and to present a hundred pounds to that very *honest* dissenting institution, the London Missionary Society. That I have sometimes used strong language I do not deny, and never have denied; but how I could otherwise have described the wickedness of the principles and practices of dissent I do not see. If dissent be of so deformed and shocking a character, how can a portrait of it, if true, be otherwise than revolting? While the principles and practices of dissent are so widely at variance with the holy scriptures, dissenters have no right to expect that those principles and practices will be viewed in any favourable light by those who respect the blessed word of God more than the words of interested and designing men. Dissenters are constantly reiterating that the word of God is our only rule of faith and practice, and that we are bound to obey God rather than men; with what conscience or consistency, therefore, can they so savagely abuse me for acting in accordance with such, their own, propositions? Their principles and practices are nowhere at all to be found in the word of God only as condemned, and held up to be avoided; and are truly nothing but the mere commandments of men, set in opposition to the commandments of God, and imposed as a yoke upon the necks and consciences of men, as I have fully proved. Why then am I to be so absurdly blamed for rejecting them, and for obeying God rather than men? And if, by exposing the errors of dissent, I have highly displeased the dissenters, I cannot help that; the fault is not in me, but in them; let them abandon their pernicious principles and practices, and my opposition to them must immediately cease, as a matter of consequence. But until they renounce them, it never will cease whilst I have life and strength, and am allowed liberty of conscience, and have any regard to the duty which I owe to God; and much less shall I be silent when they are pushing them forward with such outrageous impudence, openly and audaciously avowing destruction to the church. To be silent under such circumstances would be a dereliction of duty to God and his church, for which I never intend to be responsible. And as for the way and manner of performing that duty, I am answerable alone to him who seeth and knoweth the hearts of all men. I hope I shall never even think of doing

it in such a way as to satisfy an intolerant and persecuting faction of dissenting bigots.

On hearing the very different reports, and looking over some of the many and various notices, that have been taken of me, and the Letters of L. S. E., as they have made their appearance, I have derived no little amusement; the assertions and conjectures which have been hazarded respecting me are so contradictory and droll. One says that I was a soldier, and that I exchanged the sword for the gown; and another, with equal truth, that I was formerly a dissenting minister. Another, however, says, that I was never a dissenting minister at all, and that I have only said so that my book may be the more read; and a fourth will have it, that I really was a dissenter, but that I was turned out of their society for bad conduct. A fifth says, that I am not the author of the book at all, but only a kind of fosterfather; and a sixth, that it is a joint production. A seventh says, that I was hired to write it, and paid handsomely for it; and an eighth, that I am to be made a bishop for it. A ninth says, that I was born and brought up at —, (a place which I never saw,) and that when a boy I ran about there, without either shoes or stockings; but a tenth insinuates that I am nearly allied to a tory lord, if not a natural son. Another says, that I was brought up at B——, (a place I never was at,) and that I was there a "spouter" at the radical meetings. And, says another, the name of Gathercole is only assumed, for he has looked through long lists of names, and can find nothing like it: Coles there are plenty, but not a Gathercole among them all. Besides all this, I have also been in turn an Irishman, a Scotchman, a Welshman, and a Frenchman, if nothing else. In short, it would appear, that I am, to my dissenting friends, altogether a very perplexing kind of character; and that had I fallen from the clouds I should not have puzzled and confounded them more, nor more have their invention racked. Their intellects have evidently been quite in the marching humour, or they would not have presented such a fine display of their imaginative powers.

But I will leave them to puzzle themselves, and amuse others, with their grave conjectures, and come to the point. The Eclectic Review is the first for notice, as it was the first dissenting periodical in which the Letters of L. S. E. were reviewed. All the other liberal and dissenting reviewers have merely followed in its train, doing little else than giving the quotations which it had extracted, and echoing its scurrility. So stupidly ignorant were several of those *liberal* reviewers of even the shape and size of the book, that they actually called it a pamphlet. And thus also was it termed by M'Donnell, a popish Jesuit priest at Birmingham, at the late Birmingham Church-rate Meeting, where he and his brother Timothy East, made such grand manifestations of their loyal, liberal, and pacific dispositions and intentions towards the church and the laws of the country.

It is my intention to be very brief in my remarks upon the Eclectic, and the other reviews; for it is no little gratification to find, that they have left my *arguments* just as they found them. And almost, if not quite, everything which they have advanced is fully answered in the book itself, and is merely a repetition of the old hacknied assertions that have been refuted a thousand times over. The Editor of the Eclectic, who is also the Editor of the Patriot newspaper, seems desperately sore, and manifests no small degree of his "*keen hatred and round abuse*," not only against me, but also against the

conductors of the British Magazine, the Christian Remembrancer, and the Christian Guardian, because they have dared to exercise their own judgment, and to recommend my book, instead of being led by the nose by this hectoring dissenting teacher and editor to condemn it. This man has been abusing me in almost every number of the Eclectic since he first noticed it; and for many successive weeks my name was brought forward in his other vehicle of slander, the *Patriot*; a paper so truly vile and worthless, that even Mr. John Clayton, a respectable dissenting teacher in London, thus writes to him:—"I was among the number of the earliest and most conspicuous friends and supporters of the *Patriot*; and continued to be such, while it seemed to me to be conducted in the spirit of the gospel of peace,—while charity was the companion of its truth. A considerable number, however, of its primary adherents think that it has descended from the high and hallowed elevation on which it was originally designed to be placed, and has indulged in such a tone of remark upon characters and events as to display a temper at variance with Christianity, and calculated to produce an unfavourable impression upon the public mind in reference to the protestant dissenters of Britain. Not a few have expressed their deep regret, that they had made any exertions or sacrifices for its first establishment, and that, on another occasion, when the paper was on the *point of extinction*, they renewed their efforts to ensure its reviviscence." Such is the character of the *Patriot* by one of its *earliest friends*, and one who, when it "was on the *point of extinction*," ensured its "*reviviscence*." \*

The only remarks of the Eclectic reviewer which I shall notice, are the following:—"We should be glad to think that such a volume as this (viz. the Letters of L. S. E.) could find acceptance and credit with no class of readers, but there is reason to fear that many" will read it. He afterwards endeavours to console himself thus: "the only injury which the book can do is to the cause which it advocates." (Eclectic Review, October, 1834, p. 299.) Now when the man wrote this last sentence, it is very clear that his conscience (if he keep one) belied his pen. This is verified by the former sentence. For if he did really believe that "the only injury which the book can do is to the cause which it advocates," why did he "*fear*" that it would find acceptance and credit with any class of readers? This is a gravelling question for you, Mr. Eclectic. Your spite and malice against the Church is such, that if you thought the book would indeed injure it, nobody will require to be told that you would have heartily recommended it, particularly as it was written by a clergyman. Your splenetic and almost constant abuse of it, however, is the greatest recommendation you can bestow upon it.

\* In reference to a letter which Dr. Pye Smith sent to the Editor of the *Patriot* for insertion in that paper, and of which letter the Editor took the liberty of suppressing a part which bore too hardly upon himself, Mr. John Clayton writes, (March 7, 1835,) "Before Dr. Smith sent his letter to the *Patriot* last Monday, he called on me, and with his wonted kindness showed me his communication. It was fairly, and I may say beautifully written. He sealed it in my study, put it into the post, and I know that it went to the Editor of the *Patriot* unaltered. I, therefore, do charge Mr. Josiah Conder (the editor's name) with a knowing, a wilful, and a dishonourable suppression of a part of Dr. Smith's explanatory letter, and I leave you to judge what confidence I can place in his boasting about fairness, correctness, and fidelity." Such is a description of the conduct of the dissenting editor of the Eclectic Review and the *Patriot* newspaper, as drawn by a highly respectable dissenting teacher.

The poor Evangelical, or rather *Political Magazine*, seems also in a dreadful rage, and rails in the most bitter and reproachful, that is, in the true dissenting, style. It deals in nothing but sheer and violent abuse, and as I do not feel disposed to make the utterly useless attempt to rival it in that article, I have nothing to reply to, but what may be noticed in my remarks upon the next review.

The Review of the *Congregational Magazine* is rather extended, but equally abusive with all the rest. As out of the abundance of the heart the mouth speaketh, so this reviewer has made use of language, and called names, which are to be heard no where but in the purlieus of Billingsgate and St. Giles's, and no where to be found but in the vocabulary of dissent. The reviewer makes no attempt to overthrow any one of the *arguments* by which I have proved the whole system of Congregational Independency to be utterly destitute of the slightest foundation in the word of God; and, therefore, my notice of his remarks needs not much labour. He merely takes up seven of my statements, and pronounces each a "falsity."\* With

\* For this idea, the Editor of the *Congregational* is evidently indebted to me, as will appear from the following extract of a reply which I wrote in answer to a letter of a dissenting teacher, which was published in the *Morning Chronicle* and other liberal and dissenting papers. The dissenting teacher, ashamed of his name, signed himself "A Yorkshire Dalesman and Statesman;" and the extract from my reply to him, may also serve to show how much these dissenting teachers are addicted to falsehood;—"The dalesman begins—'I am surprised to find that the Rev. Mr. Gathercole has turned author.' This is falsehood the *first*, for if he be a "*dalesman*," he cannot be *now* surprised to find that I have turned author; because that has been known to every person in the "*dale*" this six months. Besides, he says, that he is "*surprised to find*" that I—such a "*poor fellow*" as he would have it believed he has so long known me to be, should have "*turned author*." Now this insinuation is falsehood the *second*, for not a single person in the neighbourhood, or any where near it, knew any thing of me before I went there, and he himself says that I have "*not been there long*;" he therefore cannot have known me long, and consequently cannot be "*surprised*" at my turning author. He afterwards says, "*the Rev. Gentleman is Curate of Coniston, in Kettlewell-dale. This is falsehood the third. There is no such a Curacy. I was Curate of Burnsall. Again, says he, 'he is a great coward, and always has declined controversy with the parties he attacks.'*" This is falsehood the *fourth*, and I fancy the "*dalesman*" (townsman) has had *personal proof* to the contrary of his assertion. He next says, "*About two years ago, he left off his subscription to a literary society, because a dissenting minister—vastly his superior in learning and talent—was admitted a member.*" This is falsehood the *fifth*; for I never subscribed to a literary society in my life, either in that neighbourhood or any where else. And as to the dissenting minister, so much my *superior*, the "*dalesmen*" well know whom he means, and will laugh at the man's imprudence, in at all alluding to him. They know what he was "*superior*" in. Whether in learning or *drunkenness*, talent or *tumbling*. They know his tricks—whether he was lately put up by auction or not—whether any body bid for him or not, and whether he is not now gone to *SETTLE* somewhere else or not, and whether there be any reason for it or not. This veracious "*dalesman and statesman*" goes on to say, speaking of me, "*he is in his creed a high Antinomian.*" This is falsehood the *sixth*. He next asserts of me, "*in a bookseller's shop in the neighbourhood, speaking of the ten commandments, he snapped his finger, and said, 'the ten commandments are not worth that to a christian.'*" This is falsehood the *seventh*. At what rate he values the commandments is sufficiently evident. He next says, "*I never heard the mischievous tenets of Antinomianism carried to a greater extent, than they are in the sermons of Mr. Gathercole.*" The first thing to be noticed here is, the insinuation that he has heard me preach *many* sermons, which I fearlessly say is falsehood the *eighth*. The next thing to be noticed is, that I carry Antinomianism in my sermons to the greatest extent, which is falsehood the *ninth*; for I hate and abhor Antinomianism in my very heart,—as much as I do the barefaced and wilful falsehoods of this *feigned* "*dalesman*." My sermons are as far removed from Antinomianism, as this slanderer is from truth;—this all who have heard me preach well know. But I shall not stay to argue with the man. He afterwards says, "*Mr. G. has hardly ever met with any*



what reason I will briefly examine. My assertion that the majority of the dissenters are extremely illiterate, is what the reviewer is pleased to term "falsity the first." This he attempts to prove, by asking a few significant questions. He first asks, if the dissenters were not the first to give efficiency to the Sunday School and Lancasterian systems? Now whether dissenters were the first in affording aid to these school systems, or not, is a matter of no consequence; there are certainly not many persons who would suppose that their existence is any proof that the dissenters are not illiterate. It is a fact as notorious as the light, to every one who knows any thing about them, that some even of their ministers absolutely *boast* of their being illiterate, saying that they are not *book-learning*—that for what little knowledge they possess, they are indebted to the teaching of the Spirit—that they understand the gospel—that they have been brought to the knowledge of the truth—that they know all that is necessary to salvation, and so on. And with regard to dissenting ministers, generally speaking, how is it possible that they should be otherwise than illiterate? Most of them who do go to the dissenting academies at all, go without even a knowledge of their vernacular tongue; and the period allotted to them for completing their studies is only four years, and many of them leave before that time. And while they are there, at least during the latter part of their time, they are sent about the country preaching here and preaching there, which, of itself, together with the preparation for it, occupies a great part of their time: and every person who has any learning himself, knows perfectly well what degree of learning is to be obtained under such circumstances. They may pass with the ignorant for men of learning, but all they possess is mere tinsel. There are some exceptions to be sure, but they are very rare. As for their Sunday Schools, one needs but to know the learned character of their teachers, to judge of the literate attainments of the pupils. And the Lancasterian Schools are supported far more by mistaken churchmen, than by the dissenters. The reviewer's next question is, "have they (the dissenters) not grammar schools

thing but rebuffs." This is falsehood the *tenth*. Thanks to a kind and gracious Providence, as to health, friends, and circumstances, I have, comparatively speaking, invariably met with the reverse. He also says, I am a "pamphleteer." This is falsehood the *eleventh*. I never published a pamphlet in my life. The last I shall notice is, his assertion that he is "A Yorkshire dalesman and statesman." This is falsehood the *twelfth*,—a falsehood manifest from the whole drift and tenor of his letter. Here is a man convinced of twelve falsehoods in one short letter. The man must have been either crazy or intoxicated when he wrote it. For the inhabitants of Coniston and neighbourhood, no refutation of the man's stupid falsehoods was at all necessary; so destitute are they of even an *appearance* of truth. But, as it regards the public generally, a refutation was certainly requisite. As for the man himself, he deserves rather to be despised than argued with. He seems to have had a little spleen to vent against me, and chose rather to do it under the assumed garb of a "Yorkshire Dalesman and Statesman" than under his proper designation,—which, it is very probable, should have been "A Townsman and a Dissenting Minister." If he be not (what he terms me) "a coward," he will show his colours, and clear up the matter. To let him see that I am not "a coward," I challenge him to meet me either at Coniston or any other place within twenty miles of it, to have a little *public* talk about his letter; and, afterward, on the boasted principles of dissent, if he likes. And if he be not a *coward*, and something worse, he will at once accept the challenge, and appoint the time and place of meeting. And, to put every objection out of his power, I will also engage to defray his expenses to the place which he may appoint, within the limits specified. Waiting his reply,

I am, &c.

Of course, the man did not accept my challenge.

for their sons?" O certainly they have—nobody ever denied it. I could mention one at least :—for some little time ago, its two masters got so drunk at a short distance from it, that having on their way home to pass over a narrow wooden foot-bridge, and feeling that they could not go over it without the danger of falling overboard, they actually crept over on their hands and knees. And one of the maid-servants told a pretty *substantial* tale about the conduct of one of them in another respect. I would not have mentioned this fact, had not the *Evangelical* reviewer had the unparalleled impudence to term what I have stated in L. S. E., about dissenting academies, a trumped up story in the face of his own knowledge to the contrary, and to insinuate that Oxford and Cambridge send bad characters "to plague, molest, and vitiate the church of the living God." Where, forsooth, was the modesty of the man?

The Congregational reviewer next asks, "Did not the dissenters assist to found a university?" To be sure they did, and as dissenters they did so quite consistently, but in a christian point of view to their eternal infamy; and this reviewer might have been ashamed to have mentioned it. Hear the language of one of the best of dissenters: "We have now a metropolitan university. From this fount of wisdom too, conduits will be conveyed to every denomination of christians in the land (except to the Church, he should have said.) Yes," he continues, "but not the wisdom that cometh from above, but that from the ABYSS BENEATH, the wisdom that is earthly, sensual, and devilish. The London University, like the French Republic, is without Christ, without God, an ATHEISTICAL establishment in the metropolis of the most distinguished nation in christendom. Many of its members are convinced that it is INFIDEL at the very core. Some individuals have been urged to become subscribing members to counteract the *infidel spirit* that has taken possession of the splendid form; and others have said that they remain on the list to be drags upon its *infidel* wheels. It is a vain thing to argue in favour of such an institution, that it has nothing to do with religion. For were this true, it would be easy to reply, that neutrality in religion, in no case justifiable, is less so in an establishment that would supersede the schools of the prophets. In this case, however, neutrality is impossible. Religion has to do with it; and it must have to do with it. The religion of the Son of God asks for admission there, but the doors are closed against her. She reiterates her claims to regulate all the internal movements of the institution, and her claims are trampled under foot." \* Such is the language of this honest and excellent dissenter. Had it been spoken by a churchman, it would have been stigmatized as slander, and abuse, and calumny, and I know not what. It is, however, the language of soberness and truth, and points out but too clearly the infidel tendency of dissent.

The reviewer's last question, after one about his dissenting academies, to which I have alluded above, is, "Do not the dissenters seek the highest collegiate advantages at Cambridge and Oxford?" The man must be insane to adduce this as a proof in opposition to my statement. For if they really be seeking the *literate* "advantages" of Cambridge and Oxford, the very circumstance proves the truth of my statement; because if they do not require those advantages, why do they seek them? and if they do require them, why

\* Eagleton's Sermon on the probable destiny of Great Britain, p. 80.

contradict my statement? and if they assisted in founding the London University, why do they not go to that? being such a *liberal and enlightened* concern, it must be far more congenial with their views and feelings than such old-fashioned and stupid places as Oxford and Cambridge. The *pecuniary* advantages, however, are the objects after which they are seeking with so much clamour; and with just the same justice and equity as would stamp the proceedings of churchmen, were they to claim admission to the dissenting academies.

What the Reviewer designates as "falsity the second," is my statement that "dissenting teachers hailed the appearance of Beverley's infamous letter to the Archbishop of York with joy and delight; and not only so, but bought it and lent it about, and exerted themselves to the very utmost to push it into circulation, not only amongst their own people, but wherever they could get it in." And how does this reviewer prove this statement to be a falsity? Why thus—"To this general statement we give our most decided denial." This denial, however, decided as it is, will be of very little service; for the truth of my statement is notorious to hundreds. The Leeds Mercury, perhaps the most widely circulated of any dissenting periodical of consequence, quoted largely from Beverley's letter, and lauded it to the skies. And be it remembered, that the Editors of this same Leeds Mercury are rigid dissenters, and one of them a *joined member* of a dissenting society. Besides, at an annual meeting of the Ecclesiastical Knowledge Society, after his letter had made a good deal of noise, Beverley was received and appointed the seconder of one of the resolutions, and was, I presume, a "powerful speaker." And after he had set up for a preacher, he was admitted to the dissenting pulpits; and was seen in one town actually strutting about the streets in a gown and cassock, and bands and hood, in fine style. And moreover, I know that dissenters are even now lending his productions about, and pushing them into the hands and houses of churchmen.

The statement said to be the third falsity is this, "that as much of the Holy Scripture is introduced into the church service as is read in some dissenting meetings in three months." And how is this proved to be a falsity? Why it is not proved to be anything of the kind. The amount of all that is said is contained in this kind of half-admission of its truth,—"we really cannot take Mr. Gathercole's word for it." The fact is, the reviewer knows it to be true; but he was forced to contradict something; and there is nothing like being a little bold when proof is wanting.

The assertion designated as falsity the fourth is this: "Dissenters hesitate not to avow that 'pure attachment to dissenting principles requires to be kept up in minds of a certain class by a **KEEN HATRED**, and now and then a **LITTLE ROUND ABUSE OF THE CHURCH**.'" Now these very words are the words of dissenters themselves, taken from one of their own organs—the Eclectic Review, 3rd Series, vol. vii. p. 144. To have proved that this statement is a falsity, the good reviewer should have shown that the dissenters have not used the words attributed to them. It is denied, to be sure, that they are used in the sense in which I have quoted them. But no less was to be expected after their atrocity was pointed out. However there they are—they are their own words, and let them make what they can of them.

What is termed falsity the fifth runs thus,—"Every person who knows anything at all of the **REAL** political sentiments of the dissenters, needs no

evidence of this sort to convince him that they are *still* as a body **REPUBLICAN RADICALS**; and as it regards the admirable constitution of this country, *complete levellers*." Almost as much paper and ink is wasted to prove this truth a falsity, as is employed about the other six statements. It is unquestionably a sore subject, because the dissenters are aware that if their pretensions to loyalty be suspected, they will not so easily gull the government and the country. My statements, however, have received abundant confirmation from the late conduct of Timothy East, and others of the dissenting brotherhood, as well as from their organ the *Patriot* newspaper and other periodicals. Of the many facts which I have produced in proof of my assertion, only one has been called in question, and that is the statement that the late Abraham Booth would not pray for King George the Third. This has been denied by a person calling himself a son of Mr. Booth. The fact, however, was told me by a very respectable gentleman, whose testimony I shall certainly prefer to that of this said Mr. Isaac Booth, because the gentleman who is himself now a most rigid and most violent dissenter, told it me when I was myself a dissenter, and without being asked for it in any way; and added, in confirmation of his statement, that a friend of his, whose name he mentioned, actually left off going to hear Abraham Booth for this very reason—because he would not pray for the King. My statement had been published above seven months before any notice was taken of it, but as soon as ever a general election was anticipated, out pops Mr. Isaac Booth's denial, and immediately finds its way into all the dissenting papers; and for what object, it is unnecessary to say. With regard to the reference of the reviewer to the loyal addresses to our Sovereigns since the accession of William the Third, and others of their acts, it is all utterly irrelevant; I have not denied that they make *professions* of loyalty, I have only denied that they *possess* any, and as before remarked, their late opposition to the laws of the land, and other proceedings, have abundantly confirmed that denial. And I repeat that I should pay just as much attention to an atheist boasting of his religion, or a libertine of his virtue, as a dissenter of his loyalty. A dissenter cannot possibly be loyal; his principles will not allow him.

Another statement which the reviewer has picked out, and denominated falsity the sixth, is this;—that "dissenters wish to have it believed that their extemporary prayers and extemporary preachments, are spoken by the immediate inspiration of the Holy Spirit." It is said that I contradict this assertion myself in the following words—"most dissenting ministers, if not all, have a pre-arranged set form, according to which they pray." Now the reviewer knew well enough that this is no contradiction whatever. It is a sufficient proof that they are not inspired by the Holy Spirit, but it is no proof at all, that they do not *say* they are, or that they do not wish it to be believed. The truth is, were I to argue in favour of a set form of prayer, this reviewer would immediately turn round and bawl about *stinting the Spirit*, and *curbing the Spirit*. When all persons but dissenters have lost their senses, then may dissenters make them believe that they do not make pretences to inspiration, but not before. The fact is indeed so well known, that if the dissenters were *not* so well known, one would wonder at their audacity in contradicting it. Like those fathers of dissent from the Church of England, the popish Jesuits, the dissenters are well versed in subtlety and sophistry, and will just say any thing that may happen to serve their purpose

of imposing upon the people, and rivetting more strongly the fetters of their deluded votaries.

But I come to the seventh and last falsity, as it is called,—it is, that Dr. Cox stated at the second annual meeting of the Society for promoting Ecclesiastical Knowledge, that dissent is “*already purified*.” Well and how is this statement proved a falsity? Why this reviewer refers to a report of that meeting, as given in a dissenting newspaper, called the World, (which, by the bye, has been long since at an end,) and *says*, that he cannot find the words “*already purified*” in that report. But in the Record, a newspaper of ten-fold more value than the World ever was, I saw the very words given as the words of Dr. Cox, and I have no doubt that he used them.

So much for what are termed the seven falsities! And if this famous reviewer has a mind to give a further display of the weakness of his cause, he will nibble at seven other of my statements, and dub them falsities. He will not want to prove them such; if he only calls them so, it will be quite sufficient; but I need not tell him, for he knows how to manage it.

The two remaining quotations given by this Congregational reviewer refer, the one, to the state of their academies, and the other, to the London Missionary Society and the twenty thousand pounds affair. This latter has been already disposed of in the foregoing letter to Lushington; and with regard to the academy affair, although the Evangelical Magazine stoutly denies that there is any truth in what I have said, the Congregational at once acknowledges that it is true, but endeavours to soften matters down by saying, that the circumstances “*chiefly* relate to the conduct of one individual.” Now it is only sufficient to say, that the reviewer (if he be the editor, Mr. Blackburn) knows that several individuals were concerned. He may, to be sure, think that he saves himself by the word “*chiefly* ;” but the truth seems to be, that he has some idea that I know of the one individual *at least*; and that therefore it would not be prudent to deny too much. He then proceeds to palliate the conduct of that individual, by saying, “*that he was not habitually vicious* ;” but I might ask this reviewer, if when he wrote this, his conscience did not tell him it was perfectly false? The reviewer afterwards carries his palliation so indecently far, as to say that I “*may well envy*” the fellow’s “*character, but can never enjoy it.*” I shall only say that it is a very happy thing for me, and one for which I am truly thankful, that I am quite clear of “*envy*” on that head, and quite willing to leave the man in the full and exclusive “*enjoyment*” of his character. Had I been otherwise circumstanced, I should never have dared to assault that “*refuge of lies*”—Congregational dissent.

The reviewer then speaks of “*other minor irregularities,*” which I have insinuated against the students, &c. But if I have either stated or insinuated any “*minor irregularities*” at all, I am quite ignorant of having done so. The irregularities to which I have alluded are of the most heinous kind, at least they will appear so in the eyes of most people I hope: but if they are to be considered (that is by dissenters) as only “*minor irregularities,*” perhaps this reviewer will have the goodness to state what dissenters consider as *major* irregularities?

I must not forget to remark that the Evangelical reviewer says, that this whole business is a “*story that I have trumped up.*” This needs no contradiction, after the admissions of his brother Congregational. He also says,

that it is "a libel upon the dissenters so filthy, that its author, with a mind the double distillation of impurity, did not dare to print it all in English." Now most persons will think that if my mind be of so impure a cast as Mr. Evangelical represents it, I should not have hesitated to print it all in English. I put it into Latin for a reason which every one will understand. But good and pious Mr. Evangelical, if simply the *relation* of such deeds betrays "a mind the double distillation of impurity," what sort of minds must those dissenters have possessed who committed them? Tell me that Mr. Evangelical.

The review of the Ecclesiastical Journal (a new periodical just started by the Ecclesiastical Knowledge Society) shall now have a few remarks. And as this review, like the rest of its class, consists of nothing but assertion, sophistry, falsehood, and nonsense, I shall not bestow much time about it; but shall merely animadvert upon some of its more prominent statements, as specimens of its style and manner. This reviewer takes the letters as they come beginning with the second, and evidently writes with a view of deceiving his readers by *his slight of hand* tricks. His remarks upon the second letter leave my arguments perfectly untouched. He does not quote a single sentence, but merely presents his readers with a little intentional quibbling, in reference to the nineteenth article, with a view of throwing dust into their eyes, that they may not discover his inability to overturn my arguments.

His remarks on the third letter commence thus: "Mr. G.'s grand *cheval de bataille* here is a concession of Mr. James in his 'Church Member's Guide,' in which he says, 'no case occurs in the inspired history where it is mentioned that a church elected its pastor.' Over this Mr. G. chuckles with all the obstreperous joy of a hen that has laid its first egg"!!!! What an exalted imagination this reviewer possesses! He then proceeds "it is to him a golden egg. He says, it is fatal to our pretence to make the word of God our only rule of faith and practice." I do say so; and the reviewer has not contradicted me, and knows that he cannot effectually. He next says, very gravely, "But to see a man who pretends to any regard to God and divine revelation, exult as one who finds great spoil, because he supposes he can make people contemptible for their professed attachment to such a principle is most melancholy." But gently, Mr. reviewer, and don't cry, I have nowhere attempted to make dissenters contemptible for their professed attachment to the principle "that the word of God is the only rule of faith and practice." I have only shown that their practices are inconsistent with that principle, and that in spite of all their cant about the scriptures being their only rule, their favourite notion of the election of ministers by the people, with their whole dissenting system, is entirely destitute of scriptural foundation. And the reviewer speaks truly when he says, speaking of me, "He triumphs over us because we have no case in scripture of a pastor elected by a church, and yet we adopt this practice. Therefore, our practice is condemned by our own principle." Certainly it is. And this is that for which I condemn the dissenters. I blamed them because they reject the word of God that they may keep their own traditions, of which the election of ministers by the people is one, as I have proved, and Mr. James acknowledged, and the reviewer himself confesses. He says, "We find no express mention of the way in which ministers were appointed." If no express way

be mentioned, of course their appointment by the people is not mentioned. It will, however, not do for this reviewer, because he is forced to admit that *his* way of appointing ministers is not mentioned, to say that no way at all is mentioned. He then asks and answers himself thus: "Can Mr. G. find us any? 'Yes,' he exclaims, 'the Apostles, and Timothy, and Titus, did this. Did what? 'Ordained elders,' he says.'" Yes; and I say so truly. And the reviewer has not contradicted it; for he thus proceeds: "What, then, was your ordination, Mr. G." My ordination has nothing to do with the matter; and such a question is a mere artifice to get rid of the point in hand. The reviewer admits his own way of appointing ministers is not scriptural, and then wants to make it out that no way at all is mentioned. I have shown that ministers were appointed by the Apostles, and that they delegated authority to Timothy and Titus, and others, to do the same. And instead of overturning my position, the reviewer flies off and begins to talk about my ordination. I am quite ready to prove my own ordination scriptural, but that is not the point. Finding that his way of appointing ministers is nowhere sanctioned by scripture, the reviewer says, "we are bound to follow *general principles* laid down in scripture, or the *light of reason and conscience*." Aye, aye, here it is, either scripture or something else; either scripture or the light of reason and conscience. If then it is the "*light of reason*," or the god of reason that dissenters follow, as they are forced to confess, when driven into a corner, why do they blame me so much for saying that they do not follow the word of God.

But the reviewer afterwards says, "to their election (by the people) we adhere as" (not a scriptural but as) "a *reasonable* service. In this we have the sanction of scripture." What! when he has before confessed that no way is mentioned in which ministers were appointed! O but, says he, "The church at Pergamos is blamed for having teachers who taught things that Christ hates; therefore, the church must have had the power, not only of choosing, but of removing them." This is an impious perversion of the blessed word of God. "The *church* at Pergamos" is NOT blamed "for having teachers who taught things that Christ hates;" and, therefore, it does *not* follow, that the church must have had the power of choosing and removing them. The *scripture* says, "*To the ANGEL of the Church in Pergamos write*," &c. Here it is clearly not the *church* in Pergamos, but the *Angel* of the church, or the Bishop of the church, who is blamed for having teachers who taught things that Christ hates; therefore, the *Angel* or *Bishop* of the church "must have had the power, not only of choosing, but of removing them."

The review of the fourth letter commences thus—"A large part of this letter consists of scraps of calumny, which it is pretended are derived from the confessions of dissenters themselves. Mr. James and others have told of the faults of dissenters so largely that Mr. G. has swelled out his book by quotations from theirs." The latter part of this quotation fully contradicts the former. For if the Letter consists of scraps of calumny the reviewer confesses that such scraps were taken out of the books of Mr. James and others, and he has not accused me of quoting their words unfairly.

Upon the fifth Letter the reviewer is very prolix and verbose, and because he cannot overturn my arguments, he displays a good deal of anger, and uses no little sophistry, mixed with a little falsehood and self-contradiction, after

the dissenting fashion. He says, "the Church of England derives her term priests from the Romish Church and its doctrine of the mass." Now this is a downright wilful falsehood, and the reviewer knew that he was forging a falsehood when he wrote it, just as well as he knew that he was alive. For on the 166th page of L. S. E. I have said what the Church of England derives the term priests from, as the reader may there see, and as the reviewer had there read. The reviewer has advanced nothing else in reference to this Letter but what is fully answered in the Letter itself, and therefore I have nothing more to add.

As a sort of introduction to the sixth Letter, and as a specimen of the slashing way in which dissenters do business, the reviewer gives the following, "having demolished Mr. Gathercole's argument against the congregationalism of churches—on the election of ministers—on the sins of our churches—and on the three orders of ministers, including diocesan episcopacy, we may treat what remains of his book as the wreck of a routed army." That is, I suppose, cut off all their heads without hearing a word in their defence. The reviewer surely could not imagine that he was writing for any who had seen the Letters of L. S. E., or he would never have dared to insult their understandings with quite so much impudence. To talk of "having demolished" my arguments, the man must either be an idiot himself, or imagine every body else is! He knows that he has not demolished a single argument. And all that he has said on the remaining Letters are mere loose and vague remarks, without either point or argument about them. Just after a couple of falsehoods, upon which I do not think it worth while to bestow any further notice, the reviewer presents us with the following precious morsel of dissenting honesty and truth—"we know how much the state church has *impoverished and demoralized the people.*" If the ministers of the Church went strolling about the country, like as many beggars, squeezing the money out of the pockets of the people, under the false pretence of benefitting their souls, as so many dissenting teachers do, they might be said to impoverish the people. And if the church inculcated such licentious principles as the principles of dissent, from which flow so many abominations, she might indeed be truly said to demoralize the people. Dissent and demoralization have increased, and ever will increase together. No dissenting teacher can advance any thing to an immoral man, against his immorality, but what the man may successfully repel on the teacher's own principles, and with the teacher's own arguments.

But having paid far more attention to this reviewer's remarks than either he or they deserve, I will only notice his finishing touch; and that is certainly a piece of the most audacious falsehood, and put forth with the most impudent and reckless hardihood, it ever fell to my lot to witness. In the twenty-first page of L. S. E., I have said that Dr. Pye Smith made some remarks unfavourable to the Society for promoting Ecclesiastical Knowledge, and that those remarks had particular reference to the objectionable tracts of Dr. Bennett, who, in consequence, addressed to Dr. Smith a letter, accusing him not only of "inconsistency but of something like treachery." I have also said, that to this Dr. Smith wrote an answer, and that in that answer the following passage is to be found: "At the meeting itself, I was *pained and distressed* with the *general style of both sentiment and expressions* in some of the speakers, and with the *boisterous* acclamation of the hearers; indications of mind, and



demonstrations of feeling, which I thought *lamentably at variance with the idea of a religious society, assembled in a place of worship, for the purpose of promoting a professed superiority of regard to the authority of our blessed Redeemer.*" Such is the language which I have attributed to Dr. Smith. But in reference thereto the reviewer proceeds thus: "What will Dr. Blomfield and the other admirers of Mr. Gathercole say, when we inform them, that WE ARE AUTHORIZED to affirm that this letter of Dr. Bennett, and this answer of Dr. Smith, from which quotations are given, are *pure fabrications*; that NO COMMUNICATION ever passed between these two gentlemen on the subject; that they never exchanged a line or a word upon it; and that no hint or allusion having passed between them, they hear of this correspondence first from Mr. Gathercole?" Such is the denial which the reviewer says he is *authorized* to give. And to those not aware of the audacity and falsehood made use of by dissenting leaders to uphold their "refuge of lies," such a denial will be sufficient to make them believe that I had really been guilty of "pure fabrication." The reviewer adds, "From this fabrication the public may know what credit is due to Mr. G.'s tales." To this I most willingly agree. I am quite satisfied that my credit with the public should be determined by the truth or falsehood of the reviewer's statement, namely, that the above is a "pure fabrication" of mine.

My authority is the *Record*, which gave, shortly after the occurrence, five extracts from Dr. Smith's Letter, and the words which I have attributed to Dr. Smith form a part of one of those extracts, which part I will put in italics. The *Record* thus introduces them: "ECCLESIASTICAL KNOWLEDGE SOCIETY. The Rev. Dr. Pye Smith has been very bitterly attacked by some of the leading members of the Ecclesiastical Society on account of the very manly and Christian-like manner in which he protested against the intemperate violence of the proceedings. A letter, reported to proceed from one of the Rev. Secretaries (Dr. Bennett and Dr. Cox are the Secretaries) *was published*, accusing him, as Dr. Smith remarks, 'not only of inconsistency, but of something like treachery.' To these allegations the Doctor has replied, and we quote an extract or two as illustrative of the proceedings of this politico-sectarian institution, in which the great agitators are those who are chiefly zealous for the maintenance of the union with Socinians, both in the Three denominations and in the Bible Society. Dr. Smith writes as follows:—"

I would here give the whole of the *Record's* extracts from the Doctor's Letter; but they are too long. I will therefore just give the first few words of each, except those which are required in full to shew that my quotation is not a "fabrication." The *Record* goes on to say, that "Dr. Smith writes as follows:—"

'I have attended only three meetings of the Committee. The first was in July, &c.

'At the same committee another gentleman asked me if I would attend the proposed public meeting on October 18th? I replied that such was my intention, &c.

'At the Meeting itself I was pained and distressed with the general style of both sentiment and expressions in some of the speakers, and with the boisterous acclamation of the hearers; indications of mind, and demonstrations of feeling, which I thought lamentably at variance with the idea of a religious society, assembled in a place of worship, for the purpose of promoting a professed superiority of regard to

the authority of our blessed Redeemer. Surely, if in any debate between Christians, it is incumbent to observe fairness of statement, equity of argument, and kindness of manner, speaking the truth in love, and giving no offence in any thing, it is in the controversy between the Church of England and dissenters.

‘Yet if I wished to strive for a word, I might say that I was more truly and efficiently *‘supporting’* the society by mentioning (I venture to say that I am sure it was with a kind disposition and in respectful language,) some things which are injurious to our cause, unwarrantable to our fellow-christians, and certainly obstructive of the approbation and blessing of God, than if I had followed the swollen stream of eulogy on ourselves, and satire upon others, &c.

‘Permit me to add, Sir, that in your report of my agitated and interrupted speech, you have put into my mouth declarations which were made by the Chairman when he interposed to appease the outcry of disapprobation, and to obtain for me the further hearing of a few moments,” &c.

Such is some of Dr. Smith’s language as given in the *Record*. Whether it will now be said that the citation which I have given in L. S. E. as the words of Dr. Smith, be a *fabrication* of my own or not, I freely leave the public to determine. The same public will also determine upon the credit that is to be attached to such characters as this dissenting reviewer, however boldly they may put forth their statements. That the reviewer should have the effrontery to say that he is *authorized* to give such a denial is indeed scarcely to be exceeded for audacity. But such are the miserable shifts to which the leaders of the dissenting interest are driven, in order to blind and dupe their people, and support their rotten anti-christian system.

It now becomes my task to say a few words on the contents of an amusing thing which has just fallen into my hands in the shape of a pamphlet, and termed “A Reply” to the Letters of L. S. E., and by a person calling himself “A CONGREGATIONALIST;” but of what description of congregationalists he has not told us. Whether, therefore he belongs to a political union, to a sick club, to a company of mountebanks, or to a gang of gypsies, for these are all respectively *congregationalists* and independents too; or whether he belongs to any one of the sects of religionists who may properly assume that designation, he has left us to guess. Unless he means to say, that he is wholly and solely himself a *congregation*. If he be the person, whom I rather more than suspect, if not a congregation, he is certainly a *corporation*, and compared with his humble servant, one not of the least dimension. However, he had better have given his name, and then we should not have been left to such surmises; for a person of such splendid talents and such amazingly profound *learning* is sure to excite no small degree of curiosity. It is, moreover, a pity that he should be comparatively lost to the world merely for want of his name. But as it is so common a practice, with dissenting teachers, to withhold their names from their controversial productions, in opposition to the Church, he has acted quite consistently with his profession.

The title of his pamphlet is the first thing that will strike the attention; it is as follows: “Mr. M. A. Gathercole, the calumniator of his brethren: being a Reply to a book of his, entitled Letters to a dissenting minister of the congre-

gational independent denomination signed L. S. E. By a Congregationalist." Only think of Mr. M. A. Gathercole being himself a Reply to his own book, for that is clearly what the man's words mean, if they mean any thing at all, although he himself means something else. In this same title also he calls the dissenters my "brethren;" although, in the body of his pamphlet he describes me as any thing else; and certainly, if he uses the term in a *spiritual* sense, I cannot thank him for the compliment, nor acknowledge it as such; for, (as before observed) as the dissenters hold such unscriptural and dangerous notions, and live in the habitual violation of some of the plainest commands of God, and in the constant practice of some things, in their nature and tendency, diametrically opposed to the attainment of those ends which Christianity was especially designed to accomplish, I cannot acknowledge them as brethren, however I might wish to do so. They come to me with other sentiments than those held by the Apostles of Christ, and widely different opinions than those believed and put into practice by the primitive Church; and therefore I cannot bid them God speed, as I should thus become a partaker of their evil deeds. Besides, as a commissioned and authorized servant of the Lord Jesus Christ, ("I magnify mine office," not myself, I acknowledge, and wish ever to feel myself unworthy of the honour of holding it), it is my imperative duty to him whose servant I am, to "contend earnestly for the faith once delivered to the saints:" (Jude 3.) and as "there are many unruly and vain talkers and deceivers," "whose mouths must be stopped, who subvert whole houses teaching things which they ought not for filthy lucre's sake" I consider it my duty to obey the command of God, and to "rebuke them SHARPLY that they may be sound in the faith." I look upon "the spirit of the age," in other words, the spirit of dissent, in all its various modifications and degrees, as the spirit of blasphemy and bold rebellion against God, and I hope ever to feel it my honour to lift my hand against it. I hate from my very heart that spirit which influences men to sacrifice every peculiarity of Christianity to the idol of *expediency*, and I trust never to enter into any compromise with it. And whenever I find any man or men, whatever be his or their station in the Church of God, or amongst those who pretend to belong to that Church, bowing, or in any way doing service to the god *Vox populi*, or to his image *Expediency*, I will rebuke them if I have an opportunity, and they need not be surprised if I do it SHARPLY. The conduct I may meet with in return will not much move me. I can assure my enemies, possessed as they are with the spirit of the age, that if they pour upon me ten times more abuse and slander than they have already done, and that would be no small difficulty, they will find me quite insensible to their proceedings. With the conscious rectitude of my principles and conduct I could stand before a hundred thousand people, perfectly undismayed at their rage and abuse, if I were sure of no bodily harm. And as for our modern Pharisees,\* I verily believe that if our blessed Lord were now upon earth, they would be the very first to receive his stern rebukes and his solemn woes.

After Mr. Congregationalist has got to the twentieth page of his pamphlet, he talks about beginning his Reply to L. S. E. "Owing" says he, "to the exceedingly *artful* (the italics are his own) manner in which Mr. Gathercole

\* The word Pharisee simply means a separatist or a dissenter. The Pharisees were so termed, because they separated from their brethren, under the pretence of greater piety and holiness, exactly as our dissenters do at this day.

has endeavoured to *disguise* the truth, it is not easy to determine at which part (of his book) to BEGIN, nor will any one either be insensible to the difficulty of encompassing, in a small pamphlet like this, the length and breadth of fourteen long letters." This is a very ample confession that the man did not know how to go to work to answer the book; he could not "*determine at which part to begin*," and felt that he could not, in "a small pamphlet like" his, manage "fourteen long letters." Why then, I ask, did he call his pamphlet a *Reply* to L. S. E., since he acknowledges that it could not be so? No doubt he was aware of the use that could and would afterwards be made of the word *Reply*. Of course it will now be said, that "a *Reply* has come out" and that will render some little assistance to dissenting teachers in keeping their people in darkness a little longer. The man says the book is written in a manner "*exceedingly artful*," implying, evidently, that he found it rather difficult to deal with it. He has not indeed even attempted to combat my arguments, except as it regards congregational independency, which is treated of, in my second Letter, and what he has stated in reference to this subject is the most miserable trifling and the most pitiful nibbling I ever saw. He evinces clearly that he really does not understand his own principles; he knows no more what is meant by congregational independency than a child. He quotes a very few short passages from my letter on that head, and he handles them so awkwardly, that any man with his eyes open may see that he is completely fast with them, and knows not what to do with them. In one place he says one thing, and in another place another thing; and withal makes such admissions as are sufficient to overthrow his whole system of dissent, and what he advances besides; although that is not always nor often consistent with his own professed principles. If he begin to argue as he thinks it, he immediately forgets himself, and falls into his familiar course of abuse, and calling all sorts of hard names. Sometimes he appears to be in a great rage, and shortly after he seems very serious, and you would fancy him pulling a long face; anon he storms again, and you would imagine him stamping on the floor, and grinding his teeth, and cramming the book into the fire, not even minding his own fingers. He declares that if some "noble and generous" dissenter would "condescend to break a lance with me," he "would presently dash my contemptible letters into oblivion. As for Mr. James and Mr. Scales either of them "*could wither me with a glance*." It behoves me therefore, at any rate, to try to keep out of their sight. He tells Churchmen that if "*they will only open their eyes*" they will see my "pride and priestly intolerance, and my barbarously cruel disposition." Poor man how melancholy!! And if they will but "be recommended to read a sermon recently published, called *dissent not schism*, by the Rev. (Rev!!!) Thos. Binney, of London, their minds will be at perfect rest as to the meaning of this word (schism) *as long as they live*"!! Hear that ye Churchmen. Mr. Binney might just as well attempt to prove that "Dissent is not dissent." His Sermon is not destitute of ingenuity, nor of sophistry, but as to *proving* his point it is a complete failure.

In the fore part of his pamphlet, Congregationalist is very angry indeed at my having dared to say that dissenters are *illiterate*; and tells us, by way of Reply, that "Dissenters have always been characterized as a *learned people*." He says also that "dissenters, and dissenters of the congregational denomination too, have rendered very important assistance to the British Universities. They

have written lectures for them—the noblest of their course; and still teach them logic and divinity.”\*!!!! Who can doubt after this that “dissenters and dissenters of the congregational persuasion too,” are a “*learned people*.” But if a few shadows should still becloud the minds of any, let them by all means, read Congregationalist’s “Reply,” and if they “will but open their eyes” they will be satisfied. I shall only say, if any additional proof was requisite to substantiate my assertion, the “Reply” under notice furnishes it in abundance. For a pamphlet manifesting more profound ignorance of the use of language is very rarely to be met with. I could load these pages with examples of the man’s stupidity and dulness, even dulness double distilled, if it were worth while. Take the following from many which I had marked; “it would be great folly for Mr. M. A. Gathercole, if any one were to say that he was an *old woman* to attempt a contradiction of the false charge by declaring that he was not an *old woman*. The country knows that he is not an *old woman*.” I question that, Mr. Congregationalist. But now for a specimen of what I dare say he considers the *sublime*. “The mystery of iniquity had already begun to work, and *darker* grew its shadows, and *wider* spread its influence, and *further* receded its steps,” &c. till at last I suppose it fell backwards into the ridiculous. A great number of the Replier’s sentences are so badly constructed and so clumsy, some so elliptic, and others so redundant, that it is sometimes difficult to discover what he is driving at. In the use of epithets he is just about as dexterous; alluding to a little magazine called “The Churchman” the Editorship of which he attributes to me, he says, that it “breathes the blighting breath of Antinomianism;” thus proving that he knows nothing about what Antinomianism means; he fancies that it means something very bad, and that is quite enough for him. He says, that in the Churchman for March I confess my inability to determine whether the Church owes her origin to popery or not; but it is directly and wilfully false, he knows that the Churchman *contains* no such a confession. In another part of his Reply, (p. 15) he says, that in my tenth letter “I plead hard for baptismal regeneration” which is another falsehood. In his thirty-second page he says, that I “have admitted that the primitive churches were congregational.” This is the third falsehood; he has not said where I have made such an admission, nor can he say where. In page 10 he says, that I am “employed and paid purposely to rake together all the little foibles and follies of dissenters,” &c. which is the fourth impudent falsehood. In page 15 he says, that “I was an occasional communicant at Dr. Steadman’s in Bradford.” This is the fifth falsehood. He denies that the Infidel Tom Paine’s Rights of Man “is now or ever was” in the library of the late Mr. Parsons’ chapel at Leeds, as I have stated in L. S. E.; but I know that it was recommended to the members belonging to that meeting-house, and by Mr. Parsons himself. This is a fact, names can be mentioned. Congregationalist insinuates that I was educated for the Church “*gratuitously*,” which is also infamously false, and a mere fabrication of his own. He labours desperately hard to have it believed that I wrote my Letters to be revenged of the dissenters for refusing me admission into some one of their academies. He says to be sure that this cannot be affirmed, and yet he afterwards repeatedly speaks of

\* If it be true that the dissenters really do *teach* the universities “logic and divinity,” it certainly seems very odd that they should clamour so much about admission into them.

my proceedings against the dissenters as "the result of mortified rejection and disappointment," and so on; all which insinuations are maliciously false.\* In his first page he writes thus; "It is to be feared indeed that this *unitarian* among letter writers is, indeed, a *fallen spirit*." Here he insinuates that I am a "*unitarian*." In short he calls me almost every thing. I am of course, "a Churchman *upon interest*, certainly not *upon principle*." I am also amongst other things, a "dark frowning jesuit;" "a blind leader of the blind;" "a dark assassin;" one who "has plunged his dagger of revenge into all indiscriminately, sparing neither man, woman, nor child;" (what foolery!) "a despicable and unprincipled being preparing himself for a HALTER!!! if he indeed, does not actually deserve it!!!" "a *bad man*, WITH ALL THE FIRE OF HELL RAGING IN HIS BREAST!!!" I will not occupy these pages with the language of this pious dissenting teacher. These specimens will shew the character of his Reply. Little else indeed can be expected from a man who says that the works of the Ecclesiastical Knowledge Society, are written "in a manly, enlightened, philosophical (!!!) manner reflecting honour and praise upon the learning, piety, and consistency of the denomination from which they proceed." (p. 26.)

I have already wasted far more time about the Reply and the Replier, than either of them deserve, and shall therefore conclude my remarks. Had this congregationalist produced any thing worth calling argument, instead of dealing so largely in abuse and invective, I would have attended to him at length; but such an illiterate man is not worth a moment's notice. The poor man must have been very much troubled with the *cacoethes scribendi*, or he would never have made such a display of his own stupid ignorance and inability. He accuses me of writing to satisfy revenge, but if I am not greatly mistaken little else has prompted him to give vent to such an abundance of spleen and malice against me, as is contained in his pretended

\* A paragraph of which the following passages are the beginning and end, went the round of the dissenting newspapers last November "Churchmen and Dissenters.—In the vicinity of Darlington there lives an old gentleman of the name of Britain, who although worth some thousands is so eccentric, that his cottage (itself rather queer) has for sometime been the resort of the gentry and others in the neighbourhood, to converse with and witness the eccentricities of the old man. Among the rest went the parson from Darlington, whose surname is Minton," &c. Here follows a dialogue between parson Minton and Mr. Britain, in which the latter makes it out to the former that all bad folks are Churchmen, and that all dissenters are very good. This the parson is made to acknowledge, and the paragraph ends thus.—"As the rev. gentlemen went home, in going across the market-place in Darlington, he fell in with a man in a state of intoxication he goes to him and says 'to what Church do you belong?' The man replied, 'I am a Churchman.' Then you must go home with me says parson Minton, who put his arm through his and away they went. Mr. M. put him into a room and said, 'Now you must stay there till you are sober,' and as soon as he was once round he accosted him thus, 'I have been visiting an old man in the neighbourhood of Darlington, who tells me that when he meets a drunken man he tells him he is a churchman. Man I am ashamed of you; go home man and get drunk no more."

Thus ends the story. And it is only necessary to say that I wrote to enquire whether such persons as parson Minton and the eccentric Mr. Britain were in existence at Darlington, and that I received for answer that no clergyman of the name of Minton, or any thing like it, lives at Darlington or near it, and that no such a character as Britain is known. I copied the paragraph from *The Patriot*, and merely give it as an instance of the "lying and slandering" to which dissenters resort in their rage against the Church. And I have no doubt that if many other of their statements against the Church were enquired into, they would be found to be as false as the above.

Reply. I may be possibly mistaken, but I believe he is a dissenting teacher whom I once confronted at a Bible Society meeting, at which, though held in a parish Church, he could not avoid gratifying his dissenting propensities. He commenced his speech by saying, that "he was a stiff-backed nonconformist, but that he belonged to the Church of all saints," &c. I replied, that "I was a stiff-backed conformist because truth and duty required that I should be so, and that I also belonged to the Church of all saints, but not to the Church of all sects," &c. I then exposed some of the conduct of the Bible Society, and spoiled the collection. And altogether I so nettled this stiff-backed nonconformist, that he afterwards wrote a letter to me, which I of course treated with its deserved contempt, and ever since he has taken every opportunity of backbiting me in the true dissenting style, and with no small portion of bad temper. I may be wrong, but I believe this stupid "congregationalist," will turn out to be the "stiff backed nonconformist."

I shall only add, in conclusion, that it will be quite as well if, instead of continuing to blame me, for writing sharply, my dissenting enemies will, by their *example*, condescend to show me a more excellent way: lest all thinking men should laugh them to scorn, for their egregious inconsistency, in condemning me for doing that which they are themselves constantly practising to a ten-fold greater extent.

FINIS.

JUST PUBLISHED, CLOTH BOARDS, PRICE 6s. 6d.

FOURTH EDITION.

**LETTERS TO A DISSENTING MINISTER**, of the Congregational Independent Denomination, containing Remarks on the Principles of that Sect, and the Author's Reasons for leaving it, and conforming to the Church of England. By the Rev. M. A. GATHERCOLE.

"The evidence of those who have known dissent *practically*, and therefore have renounced it, is of the greatest possible value. And the acute and well-informed author of this volume has presented us with so many and so curious illustrations of the working of the principles of dissent from his own knowledge, that his book ought to be generally known."—*British Magazine*.

"What our Binneys, our Bennetts, and our Jameses will think of the author's reasons for leaving dissent, and conforming to the church, we know not; or what dissenters in general will think of them, we know not; but if when they have perused the work (being as *conscientious* and *honest* as they profess to be) they leave not such a hot-bed of hypocrisy, pride, and selfishness, we confess we shall have no hope of them at all."—*Christian Remembrancer*.

"A short time ago we earnestly recommended to the patronage of our readers, an admirable work entitled 'Letters to a Dissenting Minister, &c.' By L. S. E.' This truly able and spirited writer has experienced, as he no doubt anticipated, much *keen hatred* and not a 'little round abuse' from the faction whose mischievous pranks and malicious proceedings he has so ably exposed to the public gaze and to general abhorrence. For ourselves we offer the author our best thanks for his truly valuable and seasonable production, and heartily wish him that success in the development of craft and mischief to which his ability and zeal so eminently entitle him. Such a work as this ought to be extensively circulated in these furious church-attacking days."—*Boston Herald*.

"This work has come very opportunely to clip the wings of certain wild-fancied dissenters. It has reached a second edition, and continues to attract very general observation on the part both of dissenters and churchmen."—*Wheeler's Manchester Chronicle*.

"The friends of the church would do great service to the public by circulating this book. It has created an immense sensation wherever it has been read."—*Newcastle Journal*.

It appears that the Bishop of London has recommended a work lately published, entitled 'Letters to a Dissenting Minister of the Congregational Denomination, by L. S. E., as containing a great deal of useful information and sound reasoning, set forth with a little too much warmth of invective against the dissenters.' We have read this book throughout. We know Dissent and dissenters well; for we were very long, very extensively, and very intimately connected with them: and we now declare that the book presents a true, a faithful, an unexaggerated portrait. We could furnish from our own personal and certain knowledge, and from the history of a single meeting-house, more revolting circumstances than any which he has told. If the work of L. S. E. be tinged with "controversial bitterness," we can only say that truth, in such a case, cannot speak in the language of compliment; and justice requires that his own apology should be admitted for occasional failures in point of courtesy, which, he says, 'is purely unintentional and must be attributed to his dissenting education, of the effects of which, he fears, his utmost endeavours have not yet entirely succeeded to divest his mode of expression.' For the reasonableness of this also we can entirely vouch; and much as we disapprove of such weapons, at least dissenters have no right to complain of them. They are brought from their own armoury, and are in constant use by their own champions. If L. S. E. has not given a flattering picture, it is the fault of the original. We do not break the mirror because it does not reflect a handsome countenance. For the part taken by the Bishop in recommending the work, he requires no defence of ours. It is his duty to take care that the Clergy should thoroughly know their enemies; he did right, therefore, to call their attention to a work, which, we repeat, gives a more complete and faithful picture of Dissent than any other we have met with; while the caution with which his recommendation was coupled, quite exonerates him from all just imputation on account of the temper of the work itself. Charity is to be claimed from all Christians, especially from ministers, and it should shine brightest of all in the characters and conduct of those who fill the highest places of the temple; but to acquiesce in the false pretensions of enemies who would use our charity to destroy us, or to shrink from exposing the deformities and mischiefs of a dangerous faction, is not charity, but weakness. The learned prelate is set on high as a champion to defend the truth, as well as to illustrate and adorn it, and he who, in the hour of battle, shrinks from his post, is unworthy the trust and honours of a leader.—*Christian Remembrancer*, February, 1835.

London: Published by Whittaker and Arnot, Ave Maria Lane, and R. Groombridge, Panyer Alley, and sold by Rivington, Seeley, and Burnside; and Hatchard and Son; and G. Ridge, Sheffield; and H. Bellerby, York; and all Booksellers.



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